

ex dono R. C. Gifford

DV TIFVLL

AND

RESPECTIVE CONSIDERATIONS

VPON FOVRE SEVERALL
HEADS OF PROOFE AND TRIALL
IN MATTERS OF RELIGION.

PROPOSED

By the High and Mighty Prince, *JAMES* King of Great
Britaynē, France, and Ireland &c. in his late Booke
of *Premonition to all Christian Princes*, for clearing
his Royall Person from the imputation
of Heresy.

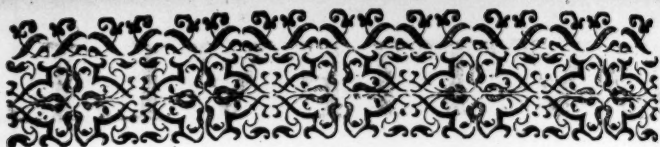
By a late Minister and Preacher in England.



August. lib. contra Iudaos, Pagan. & Arian. cap. 20.

You must know (deare brethren) that true faith, sincere peace, & perpetuall saluation is only by the Catholicke faith; for it is not in a corner, but every where all. If any man depart from it, and deliuer himselfe vpon to the errors of Heretickes, he shall be iudged and condemned as a fugitiue bond-man.

Permissu Superiorum, M. DC. IX.



THE
FOVRE HEADS OF
I V S T R I A L L

*mentioned by his Maieſty of England , as touching
his owne Perſon.*

1. **T**HE reuerencing and belieuing of the Canon-
icall Scriptures, as they ought to be, and ſo alſo
the not Canonically.
2. **T**HE admitting of the firſt three *Creeeds*, of the A-
poſtles, of the *Nicen* Councell, & of *S. Athanaſius*.
3. **T**HE acknowledging, & accepting the firſt foure
generall Councils of Chriſtendome: to wit, of
Nice, of *Conſtantinople*, of *Ephesus*, & of *Chalcedon*.
4. **T**HE crediting of the Fathers of the firſt five hun-
dred years after Chriſt, eyther jointly, or ſeu-
erally in points of moderne controuerſies.

Every head is handled by diuers Considerations, as
by the ſequent Catalogue of Chapters will appeare.

THE

THE GENERALL CONTENTS OF THIS BOOKE.

THE Epistle to his Maieſty, declaring the motives which the Author had to write this Treatiſe.

THE FIRST CHAPTER.

Containing an entrance into this Treatiſe, or Triall, how much it importeth to be a Catholicke, and no Hereticke. And with how great reaſon his Maieſty endeoureth to cleare him ſelfe, and his Royall Perſon from the imputation of herieſie.

FIVE CONSIDERATIONS.

- 1 About the wordes Catholicke, and Hereticke, and that they can neuer agree in one.
- 2 Of the dreadfull miſery of being an Hereticke.
- 3 How a man may certainly, and without error diſcerne what is Catholicke, and what is Hereticall.
- 4 How out of the premiſſes euery man may iudge in what ſtate he ſtanderh, for being Hereticke or Catholicke.
- 5 The Concluſion of all this whole Chapter to his Maieſty.

THE SECOND CHAPTER,

That treateth the firſt head touched by his Maieſty, for tryall of a Chriſtian Catholicke, which is, the belieuing of holy Scriptures.

FOVRE CONSIDERATIONS:

- 1 The belieuing of Scripture not ſufficient to make a mā a Catholicke.
- 2 That Scriptures were not writtē for many yeares after the Church began.
- 3 How to know what is truly Scripture.
- 4 How the true ſenſe of Scripture may be tryed.

THE THIRD CHAPTER.

Concerning the ſecond point, or generall head profeſſed by his Maieſty concerning his belieuing of the three Creeds received by the Church.

THREE

THE TABLE
THREE CONSIDERATIONS:

- 1 How the first three Creeds, and why they were ordayned: and how greatly they are to be reuerenced.
- 2 That the Ministers of England belueue not wholly, & entirely the faith of the three Creeds.
- 3 In what particuler articles of the Creeds English Protestants do not agree with vs.

THE FOVRTH CHAPTER,

C Concerning the approbation, & allowance of the first sower generall Councils: which is the third generall head of triall offered, & proposed by his Excellent Maiessty of England.

THREE CONSIDERATIONS.

- 1 Why, and how these sower first Councils were gathered: and how thereby it is conuincied, that the Church cannot erre.
- 2 Why the Protestants do not, nor can remedy their diuisions by any Generall, or Nationall Council.
- 3 Particuler points of differences betweene these first sower Generall Councils, and the Protestants of our time, for doctrine & manners.

THE FIFTH CHAPTER:

C Concerning the admittance, & acceptance of the ancient Fathers of the first five hundred years after Christ: which is the fourth & last head of triall offered, & alledged by his Maiessty of England.

THREE CONSIDERATIONS.

- 1 The different esteeme, that Catholicks, & Protestants do make of ancient Fathers, when they agree in one.
- 2 How Catholicks, & Protestants do esteeme of the testimonies of particuler Fathers.
- 3 That the Fathers of euery age, for the first five hundred yeares did make for Catholicks, & against Protestants, in matters now in controversy.

THE SIXTH CHAPTER.

C Onteyning a briebe contemplation of what hitherto hath byn said: with a Conclusion of the whole to his most Excellent Maiessty.



TO THE
HIGH, AND
PVISSANT PRINCE
MY DREAD LORD,
AND SOVERAIGNE
IAMES

BY THE GRACE OF GOD,
of Great Britayne, France, & Ireland
KING &c.

AFTER I had bent my selfe vnto a
serious Suruey and diligent perusall
of your Maiesties new Booke, bea-
ring the inscription of a *Preface*, or
Premonition to all Christian Princes,
diuers were the apprehensions, and
impressions it made in the different faculties of my
soule. Resoluing therefore, and reflecting vpon the
premises by a second reuiew, I resolved, and in fine
concluded, being now as it were wonderfully affe-
cted, partly with tollace, partly with sollicitude.

The Epistle Dedicatory

2. My solace was to consider, yea sensibly as it were, before the eyes of my soule, in the impartiall glasse of my recollectedst vnderstanding, and most retyred iudgment, to behould so many rare Princely talents of nature, literature, and other highly esteemed partes in your Maiesty: which as they are seldome found in such potent Princes so residing habitually in your Royall breast, as in their proper and peculiar subiect, they cannot but minister iust matter of meruallous ioy, content, and comfort vnto all your leige people, your loyall, and louing subiects; especially since they are accompanied, and attended, yea adorned, nay beautified with the irradiant lustre of that burning fire of zeale, I meane, an extraordinary seruour in matters of your Religion. Now if these so rare parts of nature, literature, and zeale (wherwith your Noble Person is habitually inuested) shall be directed by the finger of God his holy spirit, & the high hand of heauen, vnto the sole-sacred, and soule-sauing knowledge of Catholicke Religion (which I verily hope in time to see, and shall incessantly pray for) they will exceedingly aduance his glory, and gaine vnto your Maiesty an immarcescible, & neuer-fading Crowne of eternity.

3. My spirit also reioyced within me, my hart exulted for ioy, & my perplexed thoughts retyred & reposed themselues in hope, whē I tooke but a iust view of that commendable carefull diligence, that pious and religious industrie vsed by your Maiesty in vindicating your noble Person from the least imputation of heresy, and in remouing the very suspicion of such a contagious and soule-queening leprosy, since
that

Vnto his Maiesty of Great Britany.

that this loud-crying synne, loud-crying in the eares
of heauen, is the greatest crime that can be commit-
ted against God, or his Church, separating betwixt
God and man, grace and the soule, dissoluing the my-
steriall vnion, and sacramentall communion, be-
twixt the head & the members, Christ & his spouse,
reiecting God for Father, denying the Church for mor-
ther, taking away the very name of a Christian, as an-
cient *Tertullian* speaketh, depriuing our expectation of
all hope and saluation, as *S. Augustine* that great
pillar of the latin Church noteth: a sinne, the foule guilt
whereof, *nec sanguine abluitur; nec passione purgatur*, to
close vp the period with that renowned Martyr *S. Cy-
prian* his wordes.

4. The last, but not the least, nay the greatest cause
of my comfort was, when I really apprehended the
candor, serenity, humility, and sincerity of your
Noble hart, in submitting your selfe, by remitting the
tryall, and decision of the foresaid imputation, and
suspicion of heresie vnto the sacred Canon of holy
Writ, common Creedes, the first foure generall
Councils, and the blessed Fathers of the first foure or
fue hundred yeares: to all which vpon an assured (I
may rather say a supposed) innocency & integrity of
your cause, you appealed for the finall vmpiring, and
determining of any point in controuersy betwixt the
Catholicks and your Maiesty. Which impartiall and
substantiall grounds, as they were very prudently, reli-
giously, and with great maturity of iudgment propo-
sed by your Maiesty, according to the greatnes, and
soundnes of your Iudicious Apprehension: so if they
shall stand inuiolable, and irreuocable, like to the law
of

*De pra-
script. c. 16.*

*De unitate
Ecclesiae
contra Pe-*

*tril. Dona-
tist. c. 2.*

*De unitate
Ecclesiae.*

The Epistle Dedicatory

of the *Medes, & Persians*, which could not be altered, backed by the word & authority of so potent a Prince as your Maiesty is, which may not be reuoked, *for the word is gone forth from the King*; you shall not only auert, and auoid all sinister imputation, and suspition whatsoeuer from your Royall Person: but withall, you shall giue a sufficient testimony by publike declaration of your Maiesties gracious disposition for matter of religion. And that if ought haue bene exorbitant, extrauagant or irregular in matter of your beliefe, it is rather to be ascribed to your violent education, then anyway to be imputed to your owne voluntary obduration. These things were of wonderfull comfort, & exceeding solace vnto me.

Dan. 6. 17.

5. But in the midst of this sweet repose. whilst my wearied, and perplexed thoughts seemed to refresh themselves with some kind of promised hope vpon the forsaide premises: behold diuers other pointes of great anxietie, & sollicitude interposed themselves, nay suddenly interrupted my former solace; I meane not generally such pointes of your Maiesties Booke, as may concerne other Christian Princes, people, and States, how these things would be taken amongst them (for in this behalfe I might not presume to preiudice your Maiestyes Graue Wisedome, and I could not but imagine, but that your Maiesty out of the depth of your owne Prouident Iudgement had duely, and prudently preponderated all such probable ensuing sequels, and taken farre better counsaile then myne could be:) but such as particularly respected, and by necessary deduction of a certaine ineuitable consequence, reflected properly vpon my selfe.

For

Vnto his Maieſty of Great Brittainy.

For wheras I had with the greateſt deliberation that I could poſſibly imagine, grounded vpon my owne peculiar experience of many yeares trauayle in the ſacred volumes of Orthodoxe Antiquity, made before a firme irreuokable reſolution to abandon the Proteſtant Religion vpon inuincible arguments of great ſolidity, and notorious diſcouery of execrable blaſphemy, palpable and deteſtable hereſy, againſt God, his Chriſt, his Church, his Saints: building my foundation vpon the mayne rocke of Auncient Primitiue Church, Canonically Scripture, truly ſenſed by them, Creedes and Councels, digeſted, collected, eſtabliſhed by them; I now deſcried that your Maieſtie intended to ground the cleane contrary Plea vpon the ſame heades for vindication of the proteſtant Religion from the guilty crime of hereſy: the very intimation whereof inforced me (I confeſſe before the all-ſeeing iudge, and vnto your Soueraigne Maieſty my ſupreme terrene Lord next vnder him) to looke about me, and to enter into a ſecond, and more ſerious conſideration, and meditation of the foreſaid heades againe, leaſt I might happily in a matter of the greateſt moment and weightieſt conſequence in this world, haue runne awry, to the euerlaſting wracke, and ruine of my ſoule.

6. Now for ought that may concerne your Maieſties Royall Perſon, touching the imputation of hereſie, let that loud-crying ſinne of open Rebellion againſt the ſoueraignty of heauen rather light vpon the enemies of God, his Chriſt, his Church, and the enemies of my Soueraigne, then vpon my Lord the King, whom the God of Angels make as an An-

* *

gell

The Epistle Dedicatory

gell of God to discerne betwixt hereticall noueltie,
and Catholicke antiquity. In the meane time I find
no difficulty, nay I do with all alacrity and sin-
cerity of soule admit the difference betweene an
Hereticke, and him that giueth credit vnto Hereticks;
which *S. Augustine* admitted in the behalfe of his
friend *Honoratus*, seduced by the Donatists, as
your Maiesty is supposed to be mis-led by Prote-
stants. It is in that excellent Tract of his *de utilita-
te credendi*, written to his said friend. *Si mihi, Ho-
norate, unum atque idem videretur esse Hæreticus &
credens Hæreticis homo, tam lingua, quàm stylo in hac
causa conquiescendum esse arbitrarer &c. Cum hæc
ergo ita sunt, non putavi apud te silendum esse &c.*

„ If I were perswaded, O *Honoratus*, that an Heret-
„ ticke, and the man who doth belieue Hereticks were
„ all one, and that there were no difference, I should
„ suppose that I might spare both tongue and penne
„ in this point. But now since there is no small dif-
„ ference betwixt the two (forasmuch as he is an he-
„ reticke in my iudgement, who for some temporall
„ commodity, and especially for renowne, and so-
„ ueraignty, eyther bringeth forth false, and new
„ opinions of himselfe, or els adhereth vnto them that
„ are brought forth by others: but he that giueth cre-
„ dulity to these kynd of men is such a one as is de-
„ luded with a certaine imagination of verity, and pie-
„ tie:) wherefore these things being so, I haue thought
„ good not to be silent, or to hold my peace with you,
„ what my iudgment is concerning the finding out,
„ and retaining of truth,

7. We then, that be your Maiestyes Catholicke Sub-
iects,

Vnto his Maieſty of Great Britany.

ieſts, dutifull in mind, though different in iudgment, do out of the aboundance of our moſt loyall affection, and to mitigate matters what may be, vntill Almighty God of his infinite goodnes ſhall vouchſafe to put further remedy in your vnderſtanding hart by a more cleare reuealing of his truth, moſt cheerfully, and charitably faſten vpon that pious, religious & true diſtinction of *S. Auguſtine*, not aſcribing that hatefull name of Hereticke vnto your Maieſty, howſoeuer you ſeemē for the preſent to adhere and patronize ſuch opinions of Proteſtant Religion, as we vpon contrary groundes of Catholicke diuinity do hold to be heresies: but rather we eſteeme your Maieſty for a Prince, that from your natiuity, and tender infancy (after the vnfortunate loſſe of your thirce Noble Catholicke Mother) haue byn miſguyded in matters of Religion by ſuch as had your Noble Perſon in their gouernment, whome yow haue believed, and conſequently haue byn deceyued, *imaginatione quadam veritatis, & pietatis illuſus*, to end the ſentence with *S. Auguſtine* his wordes.

8. And heere in all dutifull ſubmiſſion as a true Engliſh-harted man and loyall ſubieſt to his Soueraigne, I moſt humbly proſtrate my ſelfe at your Maieſties Princely feete, beſeeching you, euen out of that Royall diſpoſition & Princely benignity of good nature, wherwith Almighty God hath byn pleaſed plentifully to enrich you: Firſt that you will vouchſafe to heare theſe pointes or heades ſeuerally, and ſoundly debated and diſcuſſed by the equall match & tryall of learned men on both ſides, either your Maieſties naturall ſubieſts or ſtrangers, as ſhall beſt like

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you; and by no mans perswasion or dissuasion to go backe from so Honorable an offer already made vnto the whole Christian world: and secondly not to condemne me of any audacious, or head-long presumption in this my interprize, tending only to Gods glory, and your owne soule-sauing Honour: Nor yet lastly, in the meane space, to take in euill part, or sinister sense this my charitable, and well-meaning attempt, of laying some moderate, and modest Considerations before your iudicious, & graue Wisdome. And the rather I presume to begge this at your Maiesties hands, since I haue resolved to limit my discourse within the lists, and boundes of those foure principall heads, mentioned by your Maiesty, and worthy of eternall memory.

9. And if vniust causes now and then, vpon due conuincing circumstances, admit a iust defence, then pardon me (dread Soueraigne) and giue me leaue to bring my most iust defēce vnto so iust a cause. I want not reasons of the greatest weight to induce me. For first my owne interest of soule goeth therein highly impawned, and engaged in this very point, as hauing (amongst other my motiues) made my owne resolution for matter of Religion, vpon the consideration, and foundation of these most Catholick groundes, to wit, of Scriptures, Creeds, Councils, and ancient Fathers) and therefore it importeth me not a litle (touching me so neerely) to looke them ouer againe, since the euer-liuing weale, or neuer-dying wo of my soule dependeth necessarily therupon. And secondarily, my loyall duety vnto your Maiesty, and charity to my natie Countrey-men

Vnto his Maiesty of Great Brittain.

men pleadeth for my defence. and this is such, that it inforceth me to encounter all kind of difficultyes in the vndergoing of this busines. For since vpon my second reuiew of the former foure groundes, I found that no other foundation could be layd, no other rule of faith deuised by any, no Angell from heauen teaching the contrary, to be belieued. For, *quod vnum est, verum est; & verum, quod non variat*, according to that most sure and ancient prescription, I thought my selfe in all conscience and duety, both before God and man, obliged to impart the same with your Maiesty, being my naturall borne Prince, King, Father, Lord, and Soueraigne, and I your dutifull & deuoted Subiect.

10. Finally, if that renowned Moralist *Plutarch* compiled a speciall Treatise to instruct a man how he should reape benefit vnto himselfe, euen by the admonitions, & endeauours of his professed enemies: If that perfect patterne of patience *Iob* (for so the Scripture decyphereth him vnto vs) pleading his innocency out of the integrity of his conscience, and appealing vnto the Tribunall of heauen for an impartiall doome, insinuateth vnto vs by way of demaund, that he listened vnto the counsaile of his seruant or handmaid, contending with him: his words as they lye in the English are expository, *If I haue refused the counsaile of my seruant or hand-maid contending with me?* And the answer implied, is negative, that he had not, as euidently appeareth by his summoning himselfe to the barre of diuine iustice: How much rather should we accept the same from our friends, and how much

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more so great a Monarch as your Maiesty is, may be pleased to take in good part the dutifull counsayle of such of your loyall Subiects, who from their innermost soules with all possible good, euen externall, internall, & eternall prosperity vnto your Maiesty, notwithstanding any malicious clamours, suggestions, detractions, and calumniationes of Aduerlaries to the contrary; or any difference of iudgment on parts in matters of religion. Wishing and praying with pure handes, and innocent hartes, lifted vp vnto Almighty God, that this may be one, and the selfe same also in tyme; that as there is but one God, one faith, one baptisme, and one Lord I E S V S C H R I S T, which is aboue all, and in all, and ouer all: so there may be but one vnion, and communion in Catholicke Christian Religion: that is, one Catholicke Mother Church for euery sinfull wandring, and distressed soule to fly vnto for her spirituall repole, that after our sea-faring peregrination we may all arrine safely in the haue of Heauen.

11. To conclude, of this number of subiects do I ioyfully professe my selfe to be, most sincerely promysing and protesting vnto your Maiesty by the faith of a Catholicke Christian, the only interest whereby I hope to lay clayme to heauen, that I am in verity and indeed, without all fraud or collusion, euen such a one, as sincerely I haue set downe my selfe heere to be: that is, neyther Priest nor Iesuite, nor yet of any other Religious Order, but only of the Order, and Sociery of the English Ministry, whereof I was made by a Bishop

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Vnto his Maiesty of Great Britany.

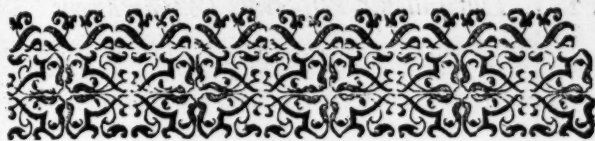
shop of your Maiesties Realme, and licenced to preach by publicke authority for diuers yeares together: wherein as I trauailed painfully, so I should haue continued constantly, had I not evidently discovered, euen in *Caluin* the first authour of that schisme, and in all his followers, nouelty, heresy, blasphemie, instead of antiquity, verity, piety. And albeit my iudgment in Religion, now must needes be changed from theirs, vnlesse to the eternall perdition of my soule, I should with a guilty conscience fight against heauen, in fighting against the knowne Catholicke truth (as I feare me too many of the learned sort of Protestants in England do:) yet remayne I still, and euer shall, by God his sauing grace, with all dutifull obseruance towards your Maiesty: out of which duty of a subiect, towards his soueraigne I shall incessantly powre forth my prayers and teares before the throne of heauen, & implore the God of Truth to lead your Maiesty into all truth: that you may heere according to that high place, wherein God hath set you, help to reare vp the ruines of the Church militant, that you may become a glorious member of the triumphant.

12. And now hauing bene longer, and more prolix in this my Epistle dedicatory, then at the beginning I had purposed, I shall most humbly supplicate your said Excellent Maiesty to licence me for a time to depart from your Royall Presence, and to turne my speech to the Christian Reader, in treating of the heades that are to be handled. For so much as it seemeth not conuenient for me to continue my speech for so long time vnto your Maiesties own Person: but
rather

The Epistle Dedicatory.

rather with due reuerence, declining the same, to
lay forth before the discreet Reader, these things
which seeme to me to be of most consideration and
ponderation, in the points proposed by your Maiesty:
whereby many may be informed, though one be na-
med. And with this I beseech the Highest euer with
his eternall Protection to preferue your Maiesty,
to his greatest glory, and the true comfort
of your loyall Subiects. So be
it. Amen.

THE

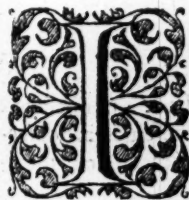


THE
FIRST CHAPTER
CONTEYNING AN
ENTRANCE INTO THIS
TREATISE, OR TRIAL,

How much it importeth to be a Catholicke,
and no Hereticke.

AND

With how great reason his Maiestie endeauoureth
to cleare himselfe, and his Royall Person from
the imputation of Heresy.



If this short cut of our transitory pilgrimage heere in this vale of misery, be but a moment whereupon eternity of saluation or damnation doth necessarily depend, according to that of *Leo serm. 1. de resur. rectione.*
S. Leo the first: *Ex qualitate temporalium actionum differentia retributionum pendeant eternarum*: from the quality of temporall actions the diversity of eternall retributions do depend: If Gods secret iudgement towards his, *Non in compede, aut in pileo vertitur,*

A

sed

Conf. 1. 2 *Dutifull and respectiue Considerations*

Lib. de patientia c. 4. sed in aeternitate, aut pœna, aut saluis, as ancient *Tertullian* auoucheth, that is, if it be not a matter of bondage, or liberty, manu-mission, or captiuiuty that commeth in question to be discussed before the heauenly tribunall, but endlesse paine or interminable glory. If this neuer-dying life, or euer-living death be cyther awarded or inflicted, achieued or incurred, according to mans free choice of faith, or infidelity, Catholicke Religion, or Herely, made heere in the Church, or out of the Church (as euery man is a member of the Church militant, or malignāt) then singular is the importancē, and absolute necessary the decison and knowledge of this one mayne question purposely moued to discerne, who is the Catholicke, & who is the Hereticke, since the premised eternity of weale or woe, blisse or bale, is promised to the one and threatened to the other.

2. The very consideration of these two weighty precedent circumstances of eternall glory, or endlesse paine wrought such an impression in the hart of his royall Maiesty of England, yea such care, and such feare, and such zeale of clearing himselfe, to speake in the phrase of the Apostle, that in my iudgement, he thought, that the weighty counsaile of *Tertullian* (worthy of eternall memory of euery one that hath a soule to saue) ought to be imbraced, and followed of him, to wit: *Cū seueritati declinanda vel liberalitati imitanda, tanta obsequij diligentia opus est. quanta sunt ipsa, quæ aut seueritas comminatur, aut liberalitas pollicetur.*

Lib. de patientia.

It is in his place before cyted, inferred vpon those premises which went before, that is, for auoyding of which seuerity, and inuiting of which liberality, our obedience must vse such diligence, as the things theselues are of moment, which either the seuerity doth treaten, or the liberality doth promise.

3. Hence proceedeth that worthy industry vsed by his Maiesty in clearing himselfe from that foule crime of heresy. And hence came that voluntary confession concerning

Vpon 4. heades of triall set downe by his Ma^{tie} Chap. 1.

ning his Maiesties religion, inforcing him to break forth into that earnest and serious protestation: viz. *I will neuer be ashamed to render an accompt of my profession, and of that hope that is in me, as the Apostle prescribeth: I am such a Catholicke Christian, as beleeueth the three Creeds &c.* And then do enlue the foure heads before layd downe: a sentence containning in it a cōfession worthy to be stamped in characters of gould, and to be written with a pen of iron, and with the point of a Diamond, that it may be euerlastingly remembred, and neuer buried in ashes of obliuion: and if wordes can be witnesses of the mind, the hart must nedes be well meaning and sincere, whence such wordes proceed. For I wil neuer imagine that of his Maie^{ties} which is to common now adayes, *unum in ore promptum, aliud in pectore clausum*, where wordes passe as coyned to serue the present time, and as they shall make for the most aduantage of the speaker. Oh what great pittie were it, that his Maie^{ties} should be misse in matters of that importance, as immediatly concerne his eternall saluation, and the soules welfare of all his subiects! especially since he is, in regard of religion, which vnder his authority is there mantayned, to render an accompt to God, not only for himselfe in particular, but for al his subiects in generall. Such is the burthen of all them, who by their place, and dignity haue highest authority ouer others.

4. Now albeit his Ma^{tie} doth vpon some occasion or other, defer the handling of the Scriptures, and the credit due vnto them, vnto the fourth and last place: yet to me it seemeth most conuenient to treat therof in the first of this my discourse, according to the dignity and preheminency of the subiect it selfe. But yet before I enter into the lists of this argument, I haue esteemed it expedient for sundry causes to premise this other Chapter concerning the name and attributes, nature and circumstances, properties and differences, prerogatiues and domages, of being a Catholick or Hereticke: as also to lay downe some way,

Conf. 1. 4 Dutifull and respectiue Considerations

how to try the same; to which purpose I haue thought good to addresse certaine seuerall Considerations which do ensue in euery Chapter.

The first Consideration.

About the words Catholick and Hereticke these being great wordes, they do admit a twofold signification: the first is generall, and naturall; the second more speciall, and Ecclesiasticall.

6. Touching the generall & naturall acception of the wordes, they import as much as vniuersall, or whole, or choice, or chooser: and howsoever vpon the first view, and superficiall insight they appeare not to be so greatly opposite and contrary the one to the other, but that in diuers respects they may agree, and stand together, (for that both the thing which is whole, or vniuersall may be chosen, and that which is chosen by election, may in some sense be whole, or vniuersall:) yet in the speciall, and Ecclesiasticall appropriation of these wordes inuented by the holy Ghost, and retayned and brought into Ecclesiasticall vse and Canon by the Christian Church, there is such an extreme opposition, and irreconcilable hostility, in respect of their contrary natures and effects, as that nothing amongst Christian men can be more opposite, and contradictory, no not light & darknes, heauen and hell, vertue and vice, saluation and damnation, God and Beliall. For as Isaac and Ismael, the sonne of the bond-woman, and the heire of promise could not dwell together in one house: as Iacob and Esau could not agree together in one wombe, but contended together, wherupon Rebecca complaind and exposulated with God: If the matter be euen so, why am I conceaued? In one word (to shut vp all in a word) as the flesh and the spirit continually

Gen. 22. 9.
14.
The implacable hostility betweene heresie & Catholick religion.
Gen. 26. 22

Vpon 4. heads of triall set doxne by his Ma^{tie} 5 Chap. 1.

nually iarre, and are at difference in one and the same man: Euen so the Catholicke and the Heretick as another *Isaac* and *Ismael*, as another *Esau* and *Jacob*, as the flesh and the spirit, they can neuer dwell together in Gods house, they can neuer agree together in one wombe, the wombe of the Church: one of them must be cast out of the dore of the Church, the one of them must of necessity serue the other: so impossible it is that two so contrary the one to the other, should stand together, such is the implacable hostility and extreme opposition betwixt them.

7. When *Abraham* the Father of the faithfull (for so the Scriptures style him) perceaued that a breach might happily fall out betwixt him, and his nephew *Lot*, vpon a dissention already begunne betwixt their hearts-men, he calleth vnto him, consulteth the case, treateth, and in-treateth with him, and to perswade him to vnitie, useth this motiue, of all the most perswasive: *Let there be no dissention betwixt me, and thee, betwixt my hearts-men and thy hearts-men, for we are brethren &c.* But it fareth not thus betwixt the Catholicke and the Hereticke, no vnion can be made, no communion had, no condition of peace to be treated and offered betwixt them. And if you will haue the reason of this, they are no brethren, nay which is more, they cannot be brethren, for the Catholicke in his spirituall birth hath God for his father, and the Church for his mother, whereas the Hereticke hath an *Hesite* to his father, and an *Amonite* to his mother: that is *Sathan* is his father, and *Schisme* is his mother: he is a stranger to the couenant, and a meeke alien to the household of faith. And therefore as *Iehu* first answered *Iehoram* his messengers, demanding of peace, *Quid vobis est pax?* what haue you to do with peace? get you behind me, follow me &c. And secondly vnto *Iehoram* himself, when he came in person to meet him, and demanded, Is it peace, *Iehu*? what peace? whilest the fornications of thy mother *Iezabel*, and her witch-crafts are yet in such abundance?

Gen. 13. 9. 8

2

4. Regum
9. 18. 19. 23.

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so what peace can the Catholicke make with the Hereticke, whilst his heresy worse then the sinne of witchcraft, and his spirituall fornications in worshipping of false gods, that is, intertaining false opinions in religion and dissonant from Catholicke faith, continue: a terrible caucat to all temporizers, that will make a linsiey-wolsey of all Religion, reconciling Catholicke Religion with Protestants heresy, which is as possible as to vnite things most contrary, and deadly iarring. To these I can giue no other counsaile, then such as *Elias* gaue to the worshippers of *Baal*, when his fiery zeale would admit no diuision betwixt Idolatrous superstition, and Gods most pure and vndeiled Religion. *How long will you halt betwixt two opinions: if Baal be God, follow him, but if God be God, follow him &c.* The application is, if hereticall innouation be God his true worship, follow it, but if Catholicke tradition be the only true and soule-sauing religion, then vnder eternall paine & hazard of your soules, resolute, halt no longer betwixt the two, God will either haue all or none, he careth not for a hart, and a hart, a deuided hart, and the Church will receiue none within her bosome, nor help to saue any with her Sacraments, but such as are her true-borne children, constantly professing her piety, abandoning all kind of schisme & heresy, and securely resting only and truly within her bosome.

8. And although I do not affirme that all Catholickes shall be saued, for that euill life, and matter of fact, may condemne as well as bad beliefe, and matter of faith: yet am I most certaine, and I dare pronounce it, that all hereticke so liuing, and so dying, shall be damned, agreeing with that so often times reiterated by S. Cyprian: *Numquam perueniet ad premia Christi, qui relinquit Ecclesiam Christi: alienus est, profanus est, hostis est.* He shall neuer aspire to heauenly glory, that forsaketh the Churches verity, and falleth away from Christ by Apostasie: he is a forreyner, he is profane, he is an enemy. And as all perished without the

Arke

*Dogmata
noua Dij
alieni.*

Deut. 13.

Vincensius

Lyrinensis

contra he-

ref. c. 15.

Reg. 18.

*De vnita-
te Ecclesie.
cap. 5.*

Vpon 4. heades of triall set downe by his Ma^{tie} 7 Chap. 1.

Arke, and were certainly corporally drowned: so assuredly all without the Arke of the Church, shall eternally be damned, since the Scriptures teach vs, that this Arke was a liuely type of the Church. And as an Hereticke and a Catholicke can neuer be ioyned together in heauen: so can neuer the Catholicke and Hereticke, Catholicke Religion and heresie, in any one point be conioyned vpon earth: this is the vniforme, and vnanime (to vse his Majesties word) consent of all orthodoxe, pious, and religious Deuines.

9. The reason of all the foresaid opposition betwixt a right-belieuing Catholicke, and a misbelieuing Hereticke, is this: the Catholicke knoweth, nay belieueth it as the ground-werke of his faith, that Christ our Sauour, hauing left the world in respect of his visible presence continueth inuisible by the immediate assistance of his holy spirit with his Church, which is *Domus Dei*, & *Porta Celi*, the house of God, and the Gate of Heauen, as *Iacob Gen. 28. 17* spake of the place of his vision: *Columna*, & *firmamentum veritatis*, the pillar, and foundation of truth. Vnto this *1. Tim. 3. 13* Church our Sauour reuealeth all his secrets, that concerne her saluation, maketh her of his priuy Counsaile; gouerneth her visibly, first by his owne person, secondly by his Apostles, directeth her inuisibly by his immediate spirit the holy Ghost, and so continueth her vnder visible government, and inuisible direction vnto the worlds generall consummation, leading her into all truth: such was his promise made vnto her, and here is the performance. And the reason that the Church is thus neare and deare vnto Christ, is this, *Corpus est*, shee is his body, according to that of *S. Augustine: Totum quod annunciatum de Christo, caput & corpus est: Caput est filius Dei vniigenitus, Corpus Ecclesia &c.* All that can be said, and auerred of Christ is his head, and his body. The head is the onely begotten Sonne of God, the body is his Church, bone of his bone, and flesh of his flesh; for Christ hath two bodies, the one

natum

Matt. 28.

De unitate Ecclesia.

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natum ex virgine, and therefore naturall, the other *redemptum sanguine*, and therefore mysticall, and the later was more deare vnto him then the former, for he wholly bestowed his naturall body to redeeme his mysticall body.

10. The Catholicke then knowing this correspondency betwixt Christ and his Church, belieueth all wholly, and without cyther choice or additiō of his owne, which the said Church vniuersally spread ouer the world, doth propose vnto him, as matter of faith to be belieued, conteyning himselfe within that most sure and infallible prescription of *Tertullian*: *Nobis verò nihil ex nostro arbitrio licet inducere, sed nec eligere quod aliquis de arbitrio suo induxerit*. It is not lawfull for vs to innouate at our pleasure, nor yet may I make choyce of that which another man vpon priuate fancy hath added. But as for the Hereticke, *non sic ille, non sic*, it goeth not so with him: for being an Hereticke, that is a chooser, he according to his name and nature (because he will not haue his name for nought) maketh choyce of what he listeth to belieue, vseth his owne election, *sive ad instituendas, sive ad suscipiendas hereses*, whether it be to be an authour of Heresy, or a follower, as *Tertullian* speaketh in the place before cyted: and all this he doth according to his owne iudgment and fancy, ascribing litle, or rather nothing at all to the authority of the Church in any thing that milliketh his owne iudgment: so that in conclusion these two men are most opposite the one to the other.

Psal. 1. 5.

Tertull. de præscript.

11. The first cleare knowledg that euer the Church had of this peculiar and Ecclesiasticall appropriation of these two words *Catholicke & Hereticke* was from the holy Ghost inspirer of all truth, as hath byn formerly noted: and to beginne first with the last, the very first intimation giuen of that odious and pestiferous appellation of Heresy or Hereticke, was by the Apostles thesclues, as namely *S. Paul* to the *Corinth*. There must be heresies, that those who be approued may be manifested amongst you, which manifestation, *Tertull.* saith is meant alwel of those, *tam qui in persecutionibus steterint, quàm qui ad*

The 1. Ecclesiasticall vse of the word Hereticke.

Cor. 11. 1. 9

herese

Vpon 4. heades of triall set downe by his Ma^{tie}. 9 Chap. 1.

hereses exorbitauerint, who haue remained constāt in persecu-
tions, as they who haue not declined out of the right path De præ-
to follow heresies. So he. Secondly the same Apostle in his script. ad-
Epistle to Titus writeth thus: Auoid an Hereticall man after one uers. bær.
or two reprehensūs, knowing that such a one is subuerred, and sinneth, as cap. 4.

dāned by his owne proper iudgement. Id non tam infirmitate, ac ignoran-
tia, quam spontanea malitia, & de obstinata industria peccat. For sol^{Tir. 3. 10,}
may well expound it, that is, he sinneth not so much of in-
firmity and ignorance, as he doth of voluntary malice,
and obstinate indultry, or els, *eligit sibi in quo damnatur*, as Ter-
tullian giueth the sense, his owne election maketh good his
owne dānation. And as S. Paul inuicighed thus against He-
resy, & Hereticks, so did S. Peter, as you shall read 2. Pet. 2.

branding them for *Τὰς αἰρέσεις ἀπωλείας*, damnable heresies,
and the teachers of them, for such as brought vpon them-
selues *Ταχὺν ἀπώλειαν*, swift damnation: or as it is rendred
in another place immediatly following, *καὶ ἡ ἀπώλεια αὐ-* Ibidem.
τῶν ἐνυπόκειται, and their damnation sleepeth not.

Can any thing be spoken more terrible to forwarne vs of here-
sy and hereticks then this? Excellent therefore is the coun-
saile of Tertullian, withing vs to auoid an hereticke, post

nam correptionem non post disputationem, adeo interdixit disputationem, De præ-
correctionem designans, causam heretici conueniendi, & hoc v- script. c. 16.
nam, scilicet, quia non est christianus: ne more Christiani semel &

uerum, & sub duobus aut tribus testibus castigandus videretur: cum
ob hoc sit castigandus, propter quod, non sit cum illo disputandum. Af-
ter one reprehension, and not after a disputation, for that
the Apostle did therefore forbid disputation, because the
speaking with an Heretick should be for his reprehensi-
on, and this onely once, because he is no Christian: least af-
ter the manner of a Christian, he should seeme to be chasti-
sed once and againe and that by two or three witnesses:
when for this cause he is to be chastised, because there is
no disputation to be had with such a one.

12. And although the word *Heresy* be vsed two or three
times in the Actes of the Apostles, where the sectes of the

Act. 5. 17.
15. 5. 24. 14.

B

Scribes

Cons. 1. 10 Dutifull & respectiue Considerations

Scribes and Pharisees be called Heresies, and though *Paul* himselfe (speaking out of the opinion of the Iewes) most willingly vndergoeth the imputation where Christian Religion was branded with the termes of Sect or Heresy: yet was not the word taken in such a heynous signification here in these places, as in the other places of the Apostles before mentioned, for that of no kind of sin, or sinner, did they euer prouounce so grieuous a sentence, as namely that he was to be fled from, as subuerted and damned by his owne iudgment; that they brought in damnable Heresies, that they brought vpon themselves swift damnation; and that their damnation slept not, which they feared not to pronounce, nay they boldly pronounced of an hereticall man, *They bring vpon themselves swift damnation*. Here is nothing but damnation, and all to giue vs a terrible admonition to beware them and auoid them. And thus much I thought good to say of this dreadfull name, for stirring vp my former brethren of the Ministry to beware therof, but much more to decline the cause and occasion of the same.

Concerning the word Catholicke how eminent it is.

13. As for the word *Catholicke*, it came from heauen, and was first reuealed from the holy Ghost by the mouth of all the Apostles in their common Creed. For being assembled together to compose a perfect platforme of true and sauing-beliefe, and to keepe out Heresy, whilst they dispersed themselves abroad to sow the sacred seed of Euangelicall verity, they being at this time, and for this purpose assembled, and their tongues being the penmes of a ready writer, when they came vnto that article which concerned the Church, they by the instinct of the neuer-erring Spirit laid downe the forme thus: *Credo in Spiritum Sanctum, Sanctam Ecclesiam Catholicam*: I beleue in the holy Ghost the holy Catholicke Church, where they did not thinke it sufficient to say they beleued the holy Christiā Church, but they thought the word *Catholicke* to be more eminent, significant, and effectually for the purpose. Neither could this

Vpon 4. heads of triall set downe by his Ma^{tie}. 11 Chap. 1.

this be done without the singuler care, prouidēce & wisdom of that all-seing spirit that vndoubtedly inspired the & guided the. For as *Tertull.* obserueth that *S. Paul* foreseeing that heresies would afterwarde spring vp in the Church, as the weedes vsually do amongst the purest and rankest corne, foretold and forewarned them to come, yea pointeth out, as it were with the finger to some heresies particularly: euen so the Apostles foreseeing that all heresies were to shroud themselves vnder the names of Christian Churches, Assemblies, and Congregations, they thought it most conuenient for preservation of vnity and verity, to set this remarkable stamp of *Catholick* vpon the Church for the more manifest conuincing and detecting of all heresy: which badge or cognisance being once set vpon the steeue of the Church, impossible it was that any Hereticke that euer was, is, or hereafter shall be, can euer fasten vpon this title. And since it is more then apparant that the genuine description of *Catholicke* requireth more particularers and more easie to be discovered, then doth the name of Christian in generall: most pertinent, if not necessary, is the imposition of this name vpon Christes Church for the better excluding and keeping forth of all hereticall and particuler Sectaries whatsoeuer.

14. From these two fountaines then of sacred Scripture and common Creed, originally flowed the knowledge and vse of these two wordes of *Catholick* and *Heretick*; both of them came from heauen, both were particularly inspired by the holy Ghost, & breathed into the Church, for her better preservation, as hath beene formerly noted: the very consideration wherof, ought effectually to moue vs to make great esteeme of their knowledg, to intertaine them as we ought, and that is, highly to reuerence, and sincerely to affect the one, since out of the confines of this, there can be no saluation, as also to detest and fly from the other, as from a serpent: yea as from Sathan that first seducing serpent, since this bringeth with it assured dānation.

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15. For these and the same causes, the Ancient Fathers of the Primitiue Church (so much commended by his Maiessty as that he referreth himselfe in matter of Religio to their decission) as soone as euer these wordes, and their mysteries were reuealed in the Church, least in time they should be buried in oblivion, did presently with their pennnes aduance the most high commendations of the one, as the only ordinary high way to euerslasting saluation; as also by many detestations and execrations depreesse the other, as the very path to eternall perdition.

The Fa-
thers iudg
ments a-
bout the
words He-
retick &
Catholick

In Catal.
Vironum
illust.

16. Amongst which Worthies and famous Pillars of the Church, the ancient Father *Pacianus* (so highly commended by *S. Hier.* for his holines about 1200. yeares agoe) wrote a learned Epistle to one *Symphronianus* a Nouatian Hereticke, of the excellency of this name Catholike, for that those heretickes (as ours also of this day do) made very little account of this Name. But the holy Father describeth at large how necessary it was for the holy Ghost to leaue vnto vs this Name, or rather Syr-name, for distinguishing all faithfull Christians from misbelicuers: his wordes are very effectuall for this purpose. *Ego sentē ingressus populosa Urbem hodie (saith he) cum Marcionitas &c.* I bechance entring this day into a populous Citty, and finding there some called Marcionites, some Apollinarians, some Cataphrigians, some Nouatians, and others of like Sectes, all calling themselues Christians, I did not know by what Syr-name I should find out the Congregation of my people, except by the name of Catholikes. So he. And then proceeding further: *Certē non ab homine mutuatum est, quod per tanta secula non cecidit*: Certainly this Name was neuer taken, or borrowed of man, that hath not fallen or decayed for so many ages. And then he alleageth the authority of Catholick antiquity and vniuersall Church, & namely the authority of *S. Cyrilian* in particuler, for the vse of that name, against all Heresies whatsoever, concluding thus *Quare ab haeretico nomine nosser populus hac appellatione dignatus*,
cūm

Pacian. E-
pist. ad
Sempr.

Vpon 4. heades of triall set downe by bis Ma^{tie}. 13 Chap. 1.

cum Catholicus nuncupatur &c. Wherefore our people is distinguished by this appellation, from all hereticall names, when it is called *Catholicke*: and yet further he saith: *Christianus mihi nomen est, Catholicus vero cognomen: me illud nuncupat, istud ostendit, hoc propter, illo significor.* Christian is my name, but *Catholicke* is my Synname: the first doth name me onely, the second doth point me out: by the name of Christian I am signified onely, but by the Synname of *Catholicke*, I am tried and examined, whether I be a Christian or no. So he.

17. This was that high accompt and esteeme, wherein that ancient Father of the Primitive Church, *S. Pacianus*, held the word *Catholicke*, after that the Christian Church had appropriated & assumed this distinctive appellation, setting it as a most certaine badge, or cognisance, vpon the breast of the Church in generall, and vpon the sleeve of every member of this Church in particular: and the reason reassumed in the Conclusion, is in effect this: *Appellatio Catholicæ congregat homogenia, dissipat heterogenia*, that is in plaine termes, this name *Catholicke* maketh a conjunction uniting her owne, and it noteth a disjunction, separating all Sectaries from her society. And here is the wisdom of *Salomon*, euen the wisdom of Almighty God *3. Reg. 3. 28*, discerning betwixt the true mother and the false: this is *19.* the true & naturall mother of euery child of the Church, she will admit no diuision of her child, she will have all or none, for *Catholicke* is her name. But to leave *S. Pacianus*, and to passe to others, since that the Scripture requireth that in the mouth of two or three witnesses, euery thing should be established, where we may note by the way, that if the testimony of two or three ordinary witnesses may stint the strife in matter of controverly, and tend to reconciliation *in foro saculi*: how much more then, the vniforme consent of extraordinary witnesses, witnessing iudges, and iudging witnesses, greater then all exception, ought to compromise, and finally decide the que-

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stion now in hand in foro Cali, in foro Ecclesia?

18. These witnesses consenting with *Pacianus* in the premised point of *Catholicke*, were all the ancient Fathers, which liued eyther before, or after him in the Centuries of Christian religion, within the vnity, and bosome of their mother the *Catholicke Church*: as namely before him *S. Cyprian*, whome he expresly mentioneth, and before him againe old *Tertullian*, one of the most ancient Fathers of the Latin Church, whome *S. Cyprian* the martyr so highly reuerenced, and when he would read him, he pointed him out thus, *Da mihi Magistrum*. And after these two, *S. Augustine*, who ascribed so much (and that as he thought worthily) vnto this name *Catholicke*, as that he feared not to say, that it was one speciall motive, both to draw him to it, and to hold him in the visible vniuersall Church of his daies. Neyther doth this great Doctor barely affirme it vpon his word and credit (which had beene sufficient for vs to haue believed the same) but he yeeldeth a substantiall reason therof in the wordes following: *Quod non sine causa inter tam varias hereses, ista Ecclesia sola obtinuit*, which very name of *Catholicke* not without cause, this only Church hath obtained among so many heresies as haue sprong vp. Again, the same Father positiuely, and boldly affirmeth in another place, that the word *Catholicke* was so appropriate to this Church (euer since the Apostles in their Creed gaue that Name vnto it) as that no Conuenticle of Heretickes whatsoeuer, could once fasten vpon the Name themselves, or procure the same to be giuen vnto the by others. And hereupon he concludeth, that the very possession of the Name, and common opinion of men, was a sufficient couincing prooffe against all Aduersaries, that this Church was the true *Catholicke Church* indeed.

De pra-
script. c. 26.

Aug. lib.
contra Fun-
dament. in
Epist. c. 4.

19. Hitherto *S. Augustine*. Now if we descend lower to succeeding ages of the Church, I meane vnto those Fathers that liued after *S. Augustine* his time, we shall find such harmony in vnity, such vniforme consent in iudge-
ment

Vpon 4. heades of triall set down by his Maie. 15 Chap. 1.

ment, touching the true explication of this name *Catholicke*, as also the very right explication of that vnto the visible vniuersall Church of their daies, that we must hence necessarily interre, that one spirit breathed in all, one & the same spirit directed all. And here I might produce a whole cloud of witnesses (to speake in the phrase of the Apostle) as namely *S. Damascen Oecumenius*, *Theopilaſt*, for the greeke; *Hebr. 12. 1.* *Iulgentius*, *S. Gregory the great*, *S. Beda* for the latin. But for that I will not be prolix, and because I hasten to my second Consideration which is the very maine Conclusion of all my whole discourse hitherunto, I will knit vp all with that goulden admonition of *Vincentius Lyrinensis*, an *Lib. aduers.* Author which who so readeth, and belieueth, it is impossible, if he will professe any religion, that he should be ought els But a Roman Catholicke: well his wordes are these: The counsell should that (saith he) which hath bene beliened generally of all, sell & direct for that this is truly and properly Catholicke, as the very nature, & reſt of Vincentius Lyrinensis a- signification of the name doth import. And then for further explication he giueth a threefold prescription for a more sure, and infallible direction, and this is vniuersality, Antiquity, and Consent, all which he must, as time and occasion ing a Caserueth adhere vnto, that will be accompted truly Catholicke, licke. And yet in the beginning of his fourth Chapter he illustrates the first Prescription of Vniuersality, most pertinent for our purpose at this time by way of supposition and question, moued and answered. His wordes are these: *VVhat then shall a Catholick Christian doe, if any partell of the Church shall cut it selfe of from communion of the vniuersall faith? This is the questiō moued: the answer followeth: VVhat els (forsooth) should he doe, but that he preferre the health of the whole body, before any one pestilent, and corrupted member thereof?*

20. And hereupon I began to enter into a serious Consideration, and a seuerer examination of my owne Conscience in a secret recollected, and most retired conference betwixt God and my owne soule, touching matters of religion, as they shall eyther doome me, or saue me at the

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the last day. First I considered, yea and seriously within my owne hart debated, demanding of my selfe, whether the Protestants Church and doctrine (wherof I then was a call and formall member, and Professor) had not cut it selfe of, yea departed, and separated it selfe from the vni-on and communion of the vniuersall faith, and from the sauing and conuerting Ghospell of Christ his Kingdome, which was first to be preached to all Nations, as Christ promised, that it should come to passe before the worldes great destruction, and generall consummation. This was my first demaund, and the answere returned vnto me by the Catholicke Church of ancient Fathers vpon view of their doctrine, and comparing it &c. nay by the spirit of God, since it was promised to be the guider and directour of his Church; I say, the answere returned, was, that the Protestants Church & doctrine had abandoned both Catholick name & Catholick faith, and therefore as beames cut off from the sunne, as boughes violently broken of frō the tree, and streames and channels parted, and separated from their originall fountaine, as *S. Cyprian* speaketh, they were to perish, vanish, and come to naught. And now what course remained for me to take, if I regarded at all the welfare of my soule, but to follow the sage & weighty counsaile of my foresaid authour *Vincentius Lyrinensis* (my Authour indeed being the only meanes next vnder God of my Conuersion from heresy to Catholicke Religion) and that is, to prefer the health and welfare of the whole body before any one pestered and infested member thereof. His meaning in plainer termes is, that in time of Schisme and Heresy, or in particuler Countries Apostacy from the Catholicke Christian faith and religion, euery Catholicke Christian that is already in the Church, must hoo-uer vnder the wings of the Church, by retyring into her lap and bosome, in time of any danger. And he that is an Hereticke, and of an hereticall Congregation, and consequently forth of the Church, must endeaour by all means possible

Matt. 24.
14.

The Con-
sideration
and con-
sultation
of the wri-
ter about
his chang-
in religio.

De vnit.
Eccles.

Vpon 4. beads of triall set down by his Ma^{tie}. 17 Chap. 1.

possible to become a Catholicke by returning againe vnto the Communion of Catholick Religion, out of which it is impossible there should be any saluation.

21. This first Consideration I enlarged yet further, extending it by a second supposition, to witt, if the Protestant Church and doctrine be Catholicke indeed (as they would beare the world in hand it is;) then it hath bene generally receaued of Christians ouer all Christendome in that sense, as it is now in opposition against the Roman Church: then the Protestants can produce visible Churches of theirs, that haue bene extant from the Apostles time downwards hitherto, that haue held the selfe same points of doctrine, the selfe same number of Sacraments, & other such differences as now Protestant Churches haue in them from the Roman: the according to that most sure prescription of *Tertullian*, they can *Edere origines Ecclesiarum suarum, euoluere ordinem Episcoporum suorum*, De-
De prae-
script. capi.
 clare the beginnings of their Church, they can turne ouer and bring forth an orderly succession of Bishops running on (as he saith) from the very beginning, and continuing without any interruption to the Apostles tyme: then can they proue that the first Bishop that held these differences, was instituted and ordayned by some Apostle, or Apostolicall man; for so (saith *Tertullian*) could the Church of the *Smyrneans* proue their succession of Bishops from *S. Policarpus*, ordayned by *S. Iohn*, and the Church of *Rome* proue from *S. Clement*, plac'd by *S. Peter*: In one word, then, according to another prescription of *Tertullian*, can they proue that the doctrine of their Church as now it standeth in contradiction with ours, conspireth with the doctrine of the originall, Apostolicall, and mother Churches, and that they hold that very doctrine which the Church receiued from the Apostles, the Apostles from Christ, and Christ from God, and that the same hath continued by neuer interrupted succession from that time to this of theirs. These things if they shall euer be able soundly

What is required to prooue the Protestant Church Catholick

Ibid. c. 32.

*Lib. de prae-
script. cap.
21. 22.*

ly and substantially to proue on their part: then shall I acknowledge, that they, and their Religion are *Catholicke* indeed, and that out of their Church there is no saluation.

22. But if these things haue bene by them attempted, and could neuer yet be proued by them: nay if their affirmatiue haue bene disproued by a negatiue in all the forenamed notes, markes, prescriptions of the Church, and against Hereticks, as is already too apparently knowne to the whole Christian world; then let them at the last vpon so manifest a conuiction, ingenuously confesse, that the denomination of *Hereticke*, rather then the appellation of *Catholicke*, doth properly apertaine vnto them.

23. And albeit I cannot but vnderstand, that the Hereticks of ancient times, and all moderne Sectaries in these our vnhappy dayes both in *Germany*, *France*, *Holland*, *Scotland*, and *England*, doe ambitiously affect this renowned name of *Catholick*, to haue it giuen vnto their hereticall Congregations: nay, which is more, howsoeuer they do fraudulently sometimes cloath themselves in sheepe skinner, when surreptitiously they inuest themselves with this high title, & supream dignity of a *Catholick*, though in points of doctrine amongst themselves they be neuer so much opposite the one to the other, ech condemning other for Hereticks, nay damning themselves amongst themselves, and that to the pit of hell: Yet notwithstanding let the *Catholick* but pursue them, and arrest them of sacrilegious Church-theft, for stealing this title, they dare not stand to try the issue before the Tribunall of the Church, but presently, as guilty, they fly away, renouncing their stolne tytle, and so it returneth to the right owner. And is it any meruaile, that, maugre their heades, they are inforced to this restitution, when they are at such opposition amongst themselves, as is formerly noted? which very opposition it selfe, setting all other arguments of the *Catholick* a part, doth evidently shew, and demonstratiuely conuince vnto their faces, that they cannot be *Catholicks* indeed, because

Vpon 4. heades of triall set downe by his Ma^{tie} 19 Chap. 11

Catholicum vbiq; vnum, as the foresaid Father Pacianus noteth, that is Catholicke in Christian Religion, which is euery where one and the selfe same. For as Christs seame-
De vni. Eccles.
 lesse coat was whole, intyre, and vndeuided (it is S. Cyprian his comparison, and it is well worthy our obseruation) euen so must the spouse, and Church of Chrill figured by this coate, be whole, intyre, vndeuided, and one in it selfe, and thereupon saith S. Syprian: *Possidere non potest*
indumentum Christi, qui scindit, et diuidit Ecclesiam Christi: He can
Cyprian. de vni. Eccles.
 neuer possesse the coate of Chrill who renteth and teareth the Church of Chrill.

24. But alas, Catholicke Communion, and Catholicke Vnion cannot be found, much lesse verified in, and of Protestant religion: not only in those old imagined times & ages of their supposed Primitiue Church, which they ridiculously, and impudently *contra scientiam, contra conscientiam*, do challenge vnto themselves: but neither in these very ages wherein they haue peeped out of Chymerian, nay out of Internall darknes, and bene knowne to the world by the names of Protestants, Lutherans, Calvinists, and the like: I say, not in these times can they shew *vbiq; vnum* amongst themselves in mayne and many articles of Christian belife. And this I can partly speake vpon my owne experience had amongst them for many yeares, during which time I could neuer yet (God I take to wimes as righteous Iudg) find any two of the agreeing together in all points of faith, and partly I can proue yt by infinite bookes written by themselves, wherein they fall together by the eares, discover their owne shame vpon their owne skirts, Ephraim against Manasses, & Manasses against Ephraim, & both against Iudah, that is, Lutherans against Calvinists & Calvinists against Lutherans, & yet both like Simeon & Levi, *Fratri in malo*, in the euill of Schilme and Heresy, they can ioyne handes and conspire against Catholics and Catholick verity. And this conuincd my vnderstanding that Protestants could not be Catholics, and therfore I passed to

the other syde, where I found indeed *vlq; vnum*, euery where one, in all points of their beliete throughour the world, togeather with that vniuersality, antiquity, consent, and succession, which the foresaid *Vincenſius Lynenſis* that good old Monke & Professour of Euangelical Couſailes of perfection, that liued in *S. Auguſtine* his time, setteth downe in the name of the whole Catholicke Church in his time, as the certaine signes, markes, and tokens of the true Catholick Church indeed. And this much shall suffice for this first Consideration, about the wordes *Catholicke* and *Hereticke*. Let vs passe vnto the second.

The second Consideration.

Of the
dreadfull
misery,
of being
an Hereticke.

YF the changing of *Abraham* his name from *Abram* into *Abraham* was full of mysticall consolation, because it confirmed him in the promyse of the *Messias*, and for that he should be the father of many nations, *Genes. 17. 5.* if *Iacob* his name being turned into *Israel*, was fraught with comfort, and that for these two especiall reasons, first because he had preuailed with God; & secondly because he should preuaile against men, *Genes. 32. 28.* O then how comfortable, and how amiable, how full of solace & heavenly delight ought this glorious, & through the whole Christiā world renowned name of *Catholick* to be vnto vs, since it confirmeth vs, nay asureth, and scaleth vnto vs all Gods promises made vnto the Church: it is the Father of many nations comprehending all true beleeuing Christians within the lap, and bosome of the Church: it preuaileth with God, procuring his heauēly benediction, and neuer departing without a blessing, and it preuaileth against men, distinguishing betwixt wolues and sheepe, separating all false worshippers from the true believers.

26. And now as this Name of *Catholick* began to be vnto me most amiable, and comfortable, conteyning in it so many

Vpon 4. heads of triall set down by his Ma^{tie}. 21 Chap. 1.

many priuiledges and prerogatiues, and being so highly reputed, esteemed and commended by all facied Antiquity, euen from the Apostles dayes downwards vnto our times: though *Sempronianus* the Nouatian Heretick objected to the forenamed Father *Pacianus*, as the Hereticks do to vs in these dayes, that *sub Apostolis nemo Catholicus vocabatur*, no man was called Catholicke vnder the Apostles: so on the other side, comparing contraries together, *qua iuxta se inuicem posita magis illucescunt*, which being opposit, are the clearer reuealed: I considered with all possible attention, that the Name of *Heretick* was most dreadfull aboue all other names vpon the earth, as before I haue noted at large. And therefore if euer there were a *Cham* accursed of his Father, as you shall read there was, *Genes. 9. 25.* then the *Heretick* is this *Cham*, accursed of God the Father, and anathematized of the Church his mother. This is *Benoni* that sonne of the mothers sorrow, as *Rachael* pronounced of *Beniamin*, the byrth of this sonne would be the death of his mother; he came from her wombe, but he will not abide in her bosome: agreeing with that of the Apostle, *Proderunt ex nobis, Ioan. 1. 13. 19* sed non erant ex nobis: nam si fuissent ex nobis, permanissent nobiscum. Sed vt manifesti sint, quod non sunt omnes ex nobis. They wēt forth from vs, but they were not of vs: for if they had beene of vs, they would haue remayned with vs. But hereby they are manifested not to be all of vs. And therefore to expresse, if it be possible, in a word, the horror of this Name, as the childre of the prophets cried vnto *Elizeus* the prophet after they had tasted the potage, *Mors in olla, vir Dei, mors in olla*, death is in the pot, o man of God, death is in the pot: Euē so may I more iustly take vp this cōplaint, & cry out vnto every man of God, that is a true mēber of the Catholick Church, & that against all Heresy, & the very name Heretick, *Mors in nomine, Mors in nomine*, there is nothing but death & destruction, desolation & dānation in this very Name.

27. And heere we shall be inforced, as it were to ponder vpon this point somewhat more at large, and to extend

tend the bondes of this ensuing Consideration, especially for so much as concerning vs to neare, as it doth, this matter cannot be but worthy of our weightiest ponderation: and the rather will we the more deliberately consider of this point, for so much as we heare on the one side the terrible horreur of the said Name, and on the other side we see the common, and to much vsed familiaritie therof in these our vnhappy tymes, later, and worser dayes, which are so replenished with all kind of Sects and Sectaries, as that each one commonly calleth the other *Hereticke*, and that with as great facility, and with as little regard, as if the accustomed practice of calling *Hereticke*, had taken away the true sense, and reall feeling of an *Hereticke*: or as though he called him good fellow, or witty inuenter of new opinions, which amongst the Sectaries of our age is rather reputed for a pleasant iest, and ingenious commendation, then for that which in sober sadnes (setting all Atheisticall scoffing and iesting in matters of such moment a part) it is, to wit, a terrible accusation and dreadfull charge of a most high and Capitall crime, committed against God, his Church, his Saviour, and all to the destruction of his owne soule.

28. But alas, who doth not now adaeies delight, and esteeme himselfe the more for his sharpnes of wit, & subtile ingeny, for inuventing, finding out, deuising, framing new positions, new translations, new interpretations, and that coyned & stamped in the shop of his own braine, thereby of set purpose to impugne, and of desperate malice to withstand some Catholick points of ancient Churche doctrine. And if you tell him that he must keep him to the tradition of the Church, deliuer that to the sonnes of the Church which he hath vniformly receiued from the Fathers of the Church, that he must not remoue ancient bands in matters of beliefe for feare of a curse, that he must redden

2. Tim. 6. *deposuim*, as S. Paul chargeth *Timothy*, and that with a vehement accusation: and what is that *reddere deposuim*? that

Vpon 4. heads of triall set down by his Ma^{tie}, 23 Chap. 1.

is, as Vincentius Lyrinensis excellently expounds it, *Quod tibi creditum est, non quod a te inuentum: quod accepisti, non quod exco- 27. Cap. gitasti: rem non ingenij, sed doctrina: non usurpationis priuata, sed publica traditionis: rem ad te perductam, non a te prolata: in qua non aduers. ha. author esse debes, sed custos: non institutor, sed sectator: non ducens, sed sequens.* that which is committed vnto thee, not any thing inuented of thee: that which thou hast receaued, not deuised: a matter of doctrine, not of wit: not of priuat usurpation, but of publicke tradition: a matter brought vnto thee, not brought forth of thee: wherein thou must be no author, but a keeper: no maister, but a scholler: no guider, but a follower. Lastly, tell him that he must content himselfe with being a relator only, not presuming to be an author, otherwile his position will proue innouation, priuate inuention, erroneous election, and consequently hereby: I say, tell him all this, and what more you can deuise, and he will laugh at you for your simplicity, in going about to terrify him with such buggs, and in tying his spirit to any rule of Church-authority, since the wind bloweth where it listeth &c. which he fanatically applyeth vnto his spirit, presuming it to be inspired from above. And with that spirit (if you will believe him vpon his bare word) is he lo inspired, that he needeth no other direction, no further instruction. And this is all the accompt that he maketh of being a Catholicke, or a choos- ing Hereticke. But reflecting vpon the other syde of the Roman Religion, which may truly and only be called Catholicke, I experimentally found another kind of reckoning made of both these wordes Catholicke and Hereticke; most highly esteeming the one (as hath bene formerly spoken) and fearfully declining the other, as the origen and offspring of all calamity.

26. And first I found in the common doctrine of their Schooles, they assigning Heresy for one of the three species, D. Thom. 2. 2. quaest. 10. art. 6. of members of infidelity, opposite to Christian Religion, they hold it to be the worst, & most heinous of all three,

in

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in respect of the extreame and desperate malice therof: to wit, that it is in a degree of euill and sinne, worse, and more damnable then either Paganisme or Iudaisme, not for that all heresie denyeth more parts of Christian doctrine, then do the Pagans or Iewes (for in this the Pagan sinneth more then a Iew, and a Iew commonly more then an Hereticke:) but because they do corrupt and impugne the Catholicke Christian faith, which once they receiued, and from which they are now wilfully departed, which implieth more malice then can be ascribed to eyther Iew or Gentile; that neuer receyued the same: In which respect their sinne and damnatio is more grievous, say Catholicke Doctors, then is eyther of the other two. Whereupon is inferred by *S. Thomas*, and it is the common opinion, that an Hereticke is in worse state then a Iew, or Gentile, for the life to come.

30. Again, for further aggrauation and exaggeration of the horror of this Name, and loud-crying sinne thereby signified, the Catholicke Deuines in a more particuler explication do constantly, and with vniforme consent auerue, that an Hereticke discrediting, or not belieuing as he should, any one article of the Catholicke faith, doth loose his whole faith and habit thereof in all the rest. And the reason herof is assigned by the Schoole Doctors, for that the chiefe motiue or formall reason, why a man doth belieue any thing in Christian Religion is, because it is reuealed by God, and propounded by the Church: without which Churches propounding and approuing, nothing can be securely believed. And therefore when an Hereticke in any one article discrediteth, and detracteth from the authority of this Church (which is necessary, and primary condition in beliefe) denying it thereby to be an infallible rule of beliefe in this one article, he denieth the same in all the rest. As for example, if a man should aske a Protestant, why he belieueth the Scriptures, and *S. Matthews* Gospell to be *S. Matthews* Gospell? he can an-

swere

Ratio formalis crediti.

Vpon 4. heads of triall set down by his Ma^{tie}. 25 Chap. 1.

were no otherwile, but that God hath reuealed the same vnto vs by the Church, which propoundeth these books for Scripture. Here then the proposition of the Church appertaineth to the formall reason or cause of beliefe, as Deuynes doe tearme it, which if once it be denyed or discredited in any one article, as the Protestants do, when we alledge it against them for Purgatory, Prayer for the dead, Sacrifice, inuocation of Saints, and the like: then can it not hold in the former about Scriptures, or any other article, and consequently Hereticks haue no diuine faith at all about Scripture, or any other article, but are meere Infidels in all; and consequently shalbe damned (say they) not only as chusing Heretickes beleueing one thing and reiecting the other, but as vnbelieuing Infidells deuoid of all faith. Which seemed to me to be a very terrible commination and fearfull distriction: and yet did I see it substantially grounded, and so orderly deduced, as that I must ingenuously confesse, it so conuincd my vnderstanding, and informed my iudgment, that I could not do otherwise then giue my full consent vnto it. Nor did I possibly see how the same might be any way denyed, or probably with any colour of reason impugned. And was there not cause now that I should looke about me, examine the groundes whereupon I stood, seriously debate with my selfe of my late resolution, and change made in religion, weighing & pondering all things with mature deliberation, and serious meditation?

An hereticke hath no diuine faith at all and why,

31. Wherefore retyring my selfe to the sacred Scriptures, and blessed Fathers (which according to *Vincentius* direction, I had euer resolued vpon; for the infallible rule, and Canon of my faith,) to see what they said in this matter, since that other foundation the this can no man lay: I found the same seuerity in their assertions & iudgments, which argued that the Schoole Doctors had originally drawne the matters of their doctrine from the most pure fountaine.

32. And first I found that the said Heretickes and here-

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fies were foretould and prophesied of by Christ and his Apostles in the Scriptures of God, as namely that they should enter into the Church immediatly after Christs time, and his Apostles, and so, that they should continue from time to time, as *Matth. 24. 5. Ioan. 5. 44. 1. Cor. 11. 19. 1. Tim. 4. 1. 2. 3. 2. Tim. 2. 17. 18. 2. Pet. 1. 2. 1. Ioan. 2. 18. 19.* and else-where throughout the whole volume of Gods booke: All which as large Commentaries discover vnto vs the nature, and condition of Heresies and Heretickes. But I will confine my selfe within shorter & straiter bounds, and at this time I will especially ponder vpon these three ensuing places, namely *Matth. 7. 15. 16. 3. i. 10. and 11.* the Epistle of *S. Iude* almost throughout the whole Epistle.

33. And first he that spake as neuer man spake, the Wise-dome of the Father, and the soules best Phisition that cuer was, giueth vs both a serious admonition, and a perspicuous description of Heretickes: *Attendez à f. l'is Prophétie &c.* Beware of false Prophets which come vnto you in sheeps clothing, but inwardly they are rauening wolves you shall know them by their fruites. *Beware*, there is the admonition, of false Prophets, there is the deception and circumuention, which come vnto you in sheeps clothing, there is their fraudulent hypocrisie, but inwardly they are rauening wolves, there is their violent cruelty, you shall know them by their fruites, there is a manifest discovery of their impiety. Againe, *Beware*, that is, take heed, looke about you, there is imminent perill, and hazard of your soules hangeth ouer your heads, of false prophets, false deceauers, false Apostles, Antichrists, Heretickes, which come vnto you in sheeps clothing, pretending outwardly to be Angels of light, but inwardly they are rauening wolves, messengers of Sathan, and spirits of darkenesse, you shall know them by their fruites, if not by their wordes, yet by their workes, if not by their sayings, yet by their meaning. Lastly, *leware*, neuer was there any more need of circumspection of false Prophets, I poynt you to the poison

*Matth. 7.
25. 16.*

*not a bac
innia ad
emagin:* The description
of Heretickes by
Christ
our Saviour.

Vpon 4. heads of triall set down by his Ma^{tie}. 27 Chap. 1.

son that cometh from the persons which come vnto you in sheeps cloathing, hauing nothing in their mouthes but Euangelium Christi, Euangelium Christi, the pure Ghospell of Christ, the pure Ghospell of Christ, but inwardly they are rauening wolues, corrupters of his Ghospell, and soule-que- lers, deuouring the innocent sheep of Christ: you shall know them by their fruits, for the liberty of their Ghospel that argueth to their faces the impiety & impurity of their harts.

34 The text of Scripture is excellently expounded ^{De pre- script. c. 4.} both by Tertullian and Vincentius Lyrinensis: And first what is this sheeps clothing, sayth Tertull. but the extrinsecall name of a Christian? and what be these rauening wolues, but de- ^{aduers. he- ref. c. 36.} ceiptfull glosses and spirits inwardly lurking, and in- festing the flock of Christ? who are these false prophets but false preachers; who are these false Apostles but adulterous Euangelizators; who are these Antichrists now, and all- waies, but rebels against Christ, hurting and persecuting the Church with the secret impiety of their heresy al- much as Antichrist shall then doe with his open cruelty and tyranny. So he.

35. Secondly Vincentius goeth further, and though he liued twelue hundred yeares agoe, yet speaketh he so particularly to this point of vnmasking heresy, & hereticks, as if he had liued in the very dayes of Luther, Calvin, and the Protestants Apostasie, which inforceth me vpon an of- ten & serious meditation to conclude, that his spirit was inspired, and his pen guided by the immediate hand, & finger of God. Let vs heare him then speake & interpret. What is this sheeps cloathing (saith he) but the oracles of the prophets, and Apostles? who be these rauening wolues, but the cruell, virulent, & violent interpretatiōs of Hereticks, who alwaies infest the fouldes of the Church, and teare in peeces the flock of Christ, by al meanes that possibly they can? But that they may deceptfully steale vpo the vn- wary sheep, they put of their wolwish shape, continuing in their woluish cruelty, and they wrap and couer themselves,

A notable fleece, that when any man shall perceiue the softnes of their wolle, he may not feare the sharpenes of their teeth. But what saith our Sauour? *You shall know them by their fruits,* that is, when they beginne not only to bring, but also to expound the places of Scripture: nor yet to brag of the only, but further to interpret them: then their bitterneffe, then their sharpenes, then their madnes is perceyued: then their new poison shalbe vented forth: then their prophane

"nouelties shalbe detected: then shalt thou see the hedge &
"ence to be cut, and broken downe: then shalt thou see the
"ancient meares, and boundes of the Fathers to be transla-
"red, and remoued: then Catholicke faith shalbe violated:
"then Ecclesiasticall doctrine annihilated, and destroyed.
"Hitherto my Authour.

36. And can any thing be spoken more effectually? Or is it possible that men, or Angels can interpret this place more truly? Are not all Heretickes here vnmasked? Are not the Protestants palpably discovered, couering their hereticall faces with the visard of Scriptures, when otherwise they durst not appeare in their woluish and theeuish shipes? If this be not so, or that I wrong the in ought, nay if they be not guilty in their owne consciences of much more, then I can charge them withall, let the iust doome of heauen reuenge it vpon my soule, and let me neuer see the face of God, *haud ignota loquor*, what I speake, I speake vpon long practice, and experience which I haue had amongst them. And if this be so, then are they of the number of those false Prophets, concerning whome our Sauour giueth vs admonition heere, *Beware of false Prophets which come to you in sheeps clothing, but inwardly they are rauening wolves: you shall all know them by their fruites &c.* Why, but the Protestants will plead in generall, that they haue Scriptures to confirme euery assertion of their Religion. To this I answer in generall, that the Diuell and all Heretickes had their Scriptures as well as they, as many, and more

Vpon 4. heads of triall set downe by his Ma^{tie} 29 Chap. 1.

more then they : but the truth is, *sheeps clothing* belongeth not to wolues, nor Scriptures to them, their possession of the is meer intrusiō into the, & therefore according to that excellent prescription of *Tertullian*, first they should prooue their right of possession of them, before they so bouldly aduentured vpon the interpretation of them : which since they could neuer yet do, it is apparant and out of questiō, that they haue no more right vnto the Scriptures, then the Diuell himselfe, and all former Heretickes haue had vnto them.

37. Yf besides the Scripture they plead the spirit, for this is their other ground, and these two be all the grounds that euer I could perceyue they had for their Protestaticall Religion : I answer, this spirit is a spirit of priuate interpretation, their owne proper inuention, and election: it is not the spirit of the Church, it is not the spirit of the holy Ghost, that breathed these Scriptures, and therefore it is the spirit of the Diuell, & the spirit of all their Grād-progenitors ancient Hereticks. And now to cut of with one blow the heades of all pryuate spirits, let *S. Bernard* himselfe speake for me, and strike for me : *Nonnulli adesse putant spiritū, cum non adest, suumq; sensum pro sensu spiritus sequuntur, deuiantes* : Many thinke they haue the spirit, when they haue it not, and fall into error, following their own sense, for the sense of the holy Ghost. Dare any man hereafter vaunt of his priuate spirit ? All this, and much more is implied in the heavenly admonition of our Suiour, *Beware of false prophets*, and which was my first place of Scripture against Hereticks. I come to the second, which followeth thus.

38. The Apostle *S. Paul*, that trumpet of the Apostles, Preacher of the world, and discloser of heavenly mysteries, thundereth out a terrible cōmination against an Hereticke, wherby he insinuateth to leaue a premonition to all succeeding posterity to beware of heresy. And albeit I haue touched the place somewhat in the for-

Conf. 2. 30 Dutifull & respectiue Considerations

mer Consideration, in disclosing the nature of heresy: yet here I must returne to the same againe, for better laying forth the miserable effectes therof, and the care the said

Tit. 3. 10. 11 Apostle had to haue it elchued. Auoid (saith he) an hereti-

S. Pauls call man, after the first or second reprehension, knowing that he that is iudgment such a one, is perueried, and sinneth as damned by his owne iudgment.

of an Hereticke. Vpon which place **S. Hierome** writeth thus: *Heretici sententiam in seipos serunt, suo arbitrio ab Ecclesia recedentes: qua recesso propria conscientia videtur esse damnatio.* Hereticke giue sentence vpon themselves, and are damned vpon their owne iudgment, for that they depart from the Church, euen out of their owne selfe will: and this departure seemeth to be the damnation of their owne conscience, expressly mentioned by **S. Paul**. So **S. Hierome**. And can there be any thing more terrible, or dreadfull then this? Again,

2. Tim. 2. Auoid an Hereticke *propter periculum, propter consorium, propter penam*, so **S. Thomas** vpon this place. First auoid them

» in regard of the perill of infection, *sermo enim illorum serpit*

» *ut cancer*. Secondly auoid them in regard of their fellow-

» ship and communion, that you be not wrapped and intan-

» gled in their sinne, whilst you seeme by your familiarity

» with them to consent vnto the same. Lastly auoid them

» *propter penam*, euen for feare of the punishment of condem-

» nation, which hangeth ouer their heads: and yet *monetur*, let him be admonished, to see whether he will amend.

» If he amend not after once or twice admonition, auoyd

» him, *si curari poterit, non est vitandus: si non, dimittendus est*. If

» he can be healed of his heresie, he is not to be auoided:

» If he cannot be cured, he is to be shunned. Hitherto **S. Thomas**.

39. My third place is out of **S. Iude**, containing a very dreadfull description of Hereticks, yea so terrible that the very consideration therof were able to make a man to treamble, lest he should be any way intangled, and infected with this fearefull sinne of heresie, either in being an Hereticke himselfe obstinate and malicious, or in be-
lieuing

Vpon 4. beades of triall set downe by his Ma^{tie} 31

leaving them, as being seduced by them. For after the
 Apostle had premised the salutation, together with the
 motive of his Epistle, which was to beseech them, *Super-*
certare simul in adiuta Sanctis fidei, to stand fast, and fight for
 the faith once delivered vnto the Saintes (which were
 the first Christians) presently he giueth a most serious
 warning to all sorts of Christians, of the approach, and
 intrusion of Heretickes: *Subintroierunt enim quidam homines* Ep. Iude
&c. There haue crept in certaine men (saith he) prescribed, or
 prepared from the beginning vnto this terrible iudgment, wicked men,
 who haue turned the grace of God into wantonnes &c. And then he
 thundereth out a terrible conuincation against them say-
 ing: *Voe be vnto them, that haue gone in the way of Cain, and haue*
forwarde poured out themselves with the error of Balaam, and
haue perished in the contradiction of Chore. So he. And that this
 contradiction of Chore against Moyses & Aaron (for which
 he, & his conspirators were by Gods iust wrath swallow- S. Iude
 ed quicke vnto hell, the earth opening her mouth & de- sentence
 vouring the) represented the contradic^{ti}o of all Hereticks of Hete-
 against the Catholicke Church and Gouernours thereof, tickes,
 no man that hath any insight into Deuinity can deny:
 and therefore our Apostle S. Iude (who alludeth and com-
 parcth betwixt them) denounceth Gods vengeance yet
 further against them: *Quibus procella tenebrarum seruata est in*
eternum: for whom a tempest of darknes (or of torments
 in darknes) is reserved for all eternity. And this being so,
 will any one call another hereticke in iest? Or is there
 any crime so dreadfull as this?

40. But if we passe from the Apostles and Scriptures
 themselves vnto the succeeding Primitiue Church, and
 withall hould their iudgment, sense, and feeling concern-
 ing Heresy; we shall find, that all of the, without excep-
 tion of any one, had this very spirit of detesting, anathe-
 matizing, flying, and auoiding Heretickes aboue all o-
 ther sinners and malefactors vpon earth: yea whereas to-
 wardes others neuer so great, greiuous, and heynous of-

ten-

The detestation of hereticks and heresies by ancient Fathers.

2. Iohn 1.
to .ii.

De Scrip-
tor. Eccle.
in Ioan.

Lib. 3. ad
uers. h. x-
c. cap. 31.

tendours, wee are exhorted, willed, and ioyned to be benigne, sweet, meeke, compassionate and the like: the cleane contrary is counsailed vnto vs against Heretickes, to witt, not to salute them, not to eat or drinke with them, not to receiue them into our houses, not to conuerse with them, but to fly them, abhorre them, detest and auoid them, as pests and plagues, and poysoned serpents, infecting vs with the inuenedomed poyson of hell, as damned soules, already vpon earth damned by the guilt of their owne conscience, and by the irreuokable sentence of diuine Iustice, as before we haue signified. And that which is most worthy our obseruation, such seruantes of God as were otherwise most compassionate, nay whose bowels burned with compassion within them, towards the greatest and grievous sinners (as for example we read in that notable story of *S. Iohn* the Evangelist, who ranne vp and downe the mountaines againe and againe after the first relapse to gaine a yong man that was a theefe, as *S. Hierome* and other Church storyes witness:) yet these selfe same men were so seuer against the enemies of Gods truth, that they neuer could so much as indure the very sight and conuersation of an Hereticke. And so we haue not only *S. Iohn* counsailling vs not to salute, or conuerse with an Hereticke, but also the said Apostle practizing the same, euen in his owne person, in his heroicall factes, whensoever any iust occasion was offered. For *S. Irenaeus* (who liued in the next age after him and recounted it vpon the relation of *S. Policarpe* that liued with *S. Iohn*, and happily might be present whē the thing was donne) recordeth that *S. Iohn* being in the Citty of Ephesus, at a common bath, whither many did resort, and vnderstanding that an Hereticke of his time named *Cerintus* was within the bath, he instantly departed againe, would not enter into that bath with him, who had departed out of the Church from him, could not be perswaded to stay any while there, affirming that he doubted lest the

Vpon 4. heads of triall set down by his Ma^{tie}. 33 Chap. 1.

the very foundation of those bathes would fall downe, where such an enemy of God was prefet, who had as much as in him lay, ruinated the very foundation of Christian Religion, denying the diuinity of the Sonne of God. A notable example of this great Apostle left to all posterity, giuing them a sufficient caueat, euen by his owne person and example for auoiding of Heresy and hereticall company.

41. And the same *Irenaeus* in the very same place before cited, registreth this story of *S. Policarpe* himselſe, to wit how he reiected and deſied an Hereticke named *Marcion*, that met with him, and ſpake vnto him, calling the ſaid *Marcion*, *Primogenitum Diaboli*, the firſt begotten of the Diuell: and then the Authour endeth his narration with this moſt graue, and memorable Concluſion, ſaying: *So great feare had the Apoſtles, and Diſciples, not to communicate in any one word, with any of thoſe, that haue adulterated, and corrupted the truth, euen as S. Paul ſaith: Auoid an hereticall mā after one reprehension knowing that ſuch a fellow is peruerſed, & damned of himſelf.* So *S. Irenaeus*.

*Irenaeus
ibidem,*

42. And truly this one point miniſtered vnto me ſtore of matter, and exceedingly enlarged my meditation, to conſider on the one part, how carefull, and not only carefull, but ſcarefull theſe ancient Fathers, and Apoſtles were (as *Irenaeus* teſtifieth) to admit any couerſation, or to enter into communication with Hereticks, flying them as moſters, ſerpents, and Diuels vpon earth, and ſtarting, affrighted as it were, with the bare name of Heresy, and Hereticke: and on the other ſide, that now in our dayes the name, and thing it ſelfe is growne ro be ſo common and familiar, as that we ſeeme to haue no ſenſe, or feeling thereof: ſo ſenſeleſſe and benumbed are we in our ſpirituall vnderſtanding. But this proceeds from a ſupine negligence and careleſſe inconfideration: for ſuch as ſeriously ponder, and earneſtly debate the matter more deeply, doe apprehend farre otherwiſe thereof, eſpecially ſuch as are addiſed to the reading of ancient Fathers, the ſureſt refuge,

Conf. 2. 34. Dntifull & respectiue Considerations

Cyprian l.
3. ep. 1.

and pillars for a resolued soule to rely vpon for true direction in religion, in these miserable dayes of Schisme, Heresy, and Apostasy: *Nulla* (saith the old holy martyr S. Cyprian) *cum talibus commercia copulentur, nulla &c.* And let noe trafficke, or conuersation be ioyned with such men, noe banquets be made, no speech had, but let vs be as separate from them, as they are separated fugitiues from the Church.

Athanas.
in vita
Antonii.

43. And after this Father againe, that *Atlas* of his age, and great Saint S. *Athanasius*, writing the life of S. *Antony* the Monke, doth set downe the opinion, and feeling of them both in this point. S. *Antony* (saith he) *did so detest Hereticks, as that he would all men, that they must not so much as come neere them, alleaging the authority of S. Paul for the same, who often, and seriously talking of Hereticks, doth inculcate these wordes: Et hos deuira, and these you must auoid.* And yet my author goeth further in this relation of S. *Antony*, adding this, that when the said holy man was at the point of death, ready to breath out his soule into the hands of his Creator, whome he had with all fidelity and seuerity so faithfully serued, practising ouer and aboue the precepts of the law, Christs high counsailes of perfection, he exhorted the standers by, especially and aboue all other things, to beware of Heretickes, and Schismatikes, and to auoid their poison, *Mcumqz, saith he, circa eos odium sectamini. Scitis ipsi, quod nullus mihi, ne pacificus quidem sermo, cum eis vnquam fuerit.* And do you imitate my hatred towards them. For your selues can beare me witness, that I had neuer so much as any peaceable speech with them. This was S. *Antony* his resolution in this point, and this was his last charge that this dying Saynt left vnto his lyuing friends.

The severity of S.
Cyprian S.
Athanas.
& S. Antony in
auoyding
Hereticks.

44. And of the same spirit, and iudgment were all other Saints, and holy Fathers ensuing, that euer liued, and dyed in the vnion, and communion of the Catholicke Church, and namely S. *Leo* the Great, first of that name, a most compassionate man other wayes, as by his charitable workes of piety well appeared: yet in this point

Vpon 4. heades of triall set downe by his Ma^{tie}. 35 Chap. 1.

of Heresie he was so inflamed with the zeale of God his true Religion, so rigorous and seuerer against the enemies of God his truth, that he burst forth into this vehement exclamation against them: *Viperea Hereticorum vitate colloquia, nihil nobis commune sit cum eis, qui Catholica aduersantes fidei solo nomine sunt Christiani.* Do you auoid the viperous and serpentine speeches, and conferences of Heretickes, & haue you nothing at all to do with them, that being aduersaries vnto Catholicke faith, are only Christians in name. That He-So S. Leo. And in this point, that Heretickes be not Christians, but only in name and appellation, he hath comonly all the ancient Fathers concurring with him, with vniforme consent, as namely S. Irenaeus, S. Cyprian and Tertullian before mentioned, which Fathers do euidently prouethat Heretickes are worse then Heathens, Pagans, or Infidels. This argument is handled in like manner by S. Chrysostome, and that largely in his 50. Homily ad populum Antiochenum, and by S. Augustine in his 21. Booke de Cunitate Dei cap. 25. & by many other Fathers after them: the reason whereof is set downe by S. Thomas in the beginning of this second Consideration.

45. Vpon these groundes then, reasons, causes, and contemplations the whole streame, and ranke of Ancient Fathers do with full consent concur in this one point, & do inculcate the same often in their writings, to wit, that it is impossible for an Heretick excluded from the Catholicke Church to be saued, or to auoid euerlasting damnation, and perdition of body and soule, though he should liue morally neuer so well, giue neuer so great almes, do neuer so many good workes, suffer neuer so much by the losse of his goods, countrey, liberty, or life it selfe. Which point is oftentimes inculcated, reiterated, and repeated by that renowned Martyr S. Cyprian in that worthie Tract of his de Vnitate Ecclesiae: as, *Nunquam perueniet ad premiū Christi qui scindit, aut diuidit Ecclesiam Christi*: he shall neuer participate of heauenly felicity, that makes a rent, and breach in

De Unitate
Ecclesie.

Ibidem.

the Church of Christ, by the cryme of heresy. Againe the same Authour, in another place, to argue his assured confidence of this poynt, addeth, and denounceth further: *Macula ista nec sanguine abluitur*, this blot of heresy, or separating himselfe from the Church of Christ, cannot be washed away with blood; *inexpiabilis culpa, nec passione purgatur*: It is a fault so inexpiable, that it cannot be purged by death it selfe. Nay he goeth yet further and saith: *Non erit fidei corona: sed perfidie pena*: Such sufferings or death it selfe shall not be vnto them any crown or reward of their faith and right beleeuing, but a punishment of their perfidiousnes, and false dealing.

46. Conforme to S. Cyprian is S. Chrysostome, who in his 11. Homily vpon the Epistle to the Ephesians repeateth & iustifieth the former words, vsed by S. Cyprian, which may well be called his last doome that he passed vpon Hereticks. And the same is confirmed by S. Pacianus before mentioned in his second Epistle to Sempronianus a Nonatian Hereticke. And after these S. Augustine himselfe (whose places I haue noted in the margent) doth so fully, clearly, and with such effectuall wordes treat, and auerre the same, as presb. & l. that it were labour lost & time misspent to add any more 4. de bapt. in confirmation therof.

Aug. l. 1.
de ser. Dom
in monte c.
4. et ep. 24.
ad Donat.
presb. & l.
4. de bapt.
contra Do-
nat. c. 17. et
tract. 6. in
Euag. loā.
et l. 2. cont.
Petil. c. 98.
et l. 1. cont.
Gaudet. c.
33. et alibi.

47. And now that I may come to the vpsnot of all which is the fume and substance of what hath hitherto beene spoken in this Consideration; my principall conclusion therof is this, to wit, that the greatest misery and calamity that may possibly be imagined in this life, to light vpon any, and the greatest dereliction, I meane departure of Gods sauing grace or punishment, that Almighty God for his sinnes can possibly lay vpon a Christian man, is to leaue him so far vnto himselfe, and to his owne choice and election, as to suffer him to become an Hereticke, or to admit any participation or communication with Heretickes. And surely if God cuer punished sinne with sinn, as you shall read he did, Rom. 1. 24. which is that fearfull falling

Vpon 4. heads of triall set down by his Ma^{tie}. 37 Chap. 1.

falling into the hands of God : then surely is sinne punished with sinne in this fearfull sinne of Heresy. Which premises being granted, as they cannot be denied, had not his Ma^{tie} of England then great reason (trow you) to cudeauour so diligently and prudently as he doth, to cleare himselfe of that foule imputation, & to put of that abhominable and damnable Name of an Hereticke? And haue not his Catholick subiects of Englād the greatest motive & reason that possibly may be, to stand & suffer so constantly as they do, for auoyding of all participation with Hereticks, or with that Religion which in their opinion grounded vpon the Churches resolution, is flat heresy? Which being seriously considered of his said Ma^{tie}, and deeply and duely weighed (as the weighty importance of the matter craueth at his handes) in his vnderstanding hart : It may first be hoped (for which hope sake we lift vp handes and hartes, prayers and teares, sighes & grones vnto the Higheest) that he will himself out of his Christian piety, separate from his Royall Person all liking of Heresies, as farre as the same is separated from God and from his Church. And secondly, it may be presumed (for why should we euer despayre, our cause being so iust) that out of his Royall Clemency, & Princely Equity, especially vpon a conscionable view of our Innocency, that he will deliuer vs from the great rigour of persecutio, which we suffer for that cause. And this we verily hope his Ma^{iesty} will the rather do, for that we follow but the *dictamen* of our owne Consciences, guided by infallible groundes, which heere are partly opened, and will appeare more fully in the sequelle of this discourse.

Heresy the
greatest
finn of all
other.

The third Consideration.

How a mā
may dis-
cerne be-
tweene
Catholick
religion &
Heresie.

*Aug. de
Verb. A-
post. serm.
1.*

IF then the issue, and vpsnot of all that is premised in the two precedent Considerations (to reassume & recapitulate the summe of both in a word) be in effect but this; that the riches & honour of being a Catholick on the one side (to vse the words of *S. Augustine*) be so inestimable; and that on the other side the disreputation, misery, imminent danger, and most certayne damnation in being an Hereticke to be so intollerable, and insupportable on the other: it is more then probable, yea infallible, as most consonant vnto the all-sauing mercy, and iust dooming equity of Almighty God, the most righteous Iudge of all the world, that he hath designed, yea as one of the last legacies of his Testament bequeathed vnto vs, some eminent, and euident way, that by better direction, and most certaine prescription of the same, we may come to know, and discern what is truly Catholicke religion, and what hereticall inuouation. And albeit this may in part be vnderstood by that which already hath byn treated: yet shall it be made more perspicuous, by that which is to be handled in the ensuing Consideration.

49. For first since the knowledg of these things (as being of the greatest weight in the world) doth so highly import our soules-weale, or woe euerlasting; it followeth consequently, that Christ our Sauour had not sufficiently provided for our safety in that behalfe (which can be no lesse then open blasphemy against Heauens Maiesty, accusing the Wisdome of the Father of imprudency, as *Caluin* blasphemously doth of ignorance) if he had not left, and commended vnto vs some certaine, knowne, and infallible way, as a sure thred to direct our iudgments aright to the knowledg of these things. For if no man can arriue to the designed port, the haue of heauen, and there be sa-
ued

*In Commē-
tar. in 24.
Matt. v.
36.*

Vpon 4. heads of triall set down by his Ma^{tie}. 39 Chap. 1.

ued, but he that is really a Catholicke: nor any escape the soules ship-wrack vpon the seas of this world, and vndoubted damnation, that is formally an Hereticke, or partaker of heresy (according to that of Tertulian: *Qui habent consortium predicationis, habeant etiam necesse est consortium damnationis* they that with hereticall preachers hold communion, must of necessity participate with their damnation:) to what purpose then was it, that Christ should leaue his throne in heaue, descend from his Fathers bosome into the womb of the euer-blessed Virgin, inuest there his glorious Deity with the weaknes & frailty of our mortality, teach, preach, expose him selfe to all the world, iniuries, miseries, extremities: & lastly why should he so plentifully out of so many seuerall places of his body, as there were seuerall wounds in the same, shed his most pretious blood for the sinnes of the world, and redemption of mankind, if after all this done and suffered for man, he should haue left him no certayne meanes or infallible way, for his obteyning the fruites therof, by discerning betweene heresy, and Catholicke religion?

30. Furthermore since heresy (as all ancient, and moderne Orthodoxe Deuines notify) is nothing els but to choose, or make choice, that is yet more plainly, to adhere obstinately to a mans owne priuate opinion, and proper election, whensoever different points of religion are proposed vnto him: if the there be not some perspicuous & apparant rule and reason left by Christ to conuince vnto each mans conscience, and vnderstanding, or at least to make cleere and a sufficient conuiction, which is truth, and which is not, vniuersall which is Heresy, and which is Ventry, which to be embraced, and which is to be abandoned; I say, if this way, rule, and reason be not most clearly left in the Church whereby a man may guide him selfe, then why may not a man make his proper choice, and vse that benefit of his owne election in spirituall matters, which God hath bestowed vpon him in morall and ciuill affaires, permitting ther-

Le præ-
scrip. c. 34

The ne-
cessity of
rule in
matters of
beliefe.

Conf. 3. 40 Dutifull & respectiue Considerations

therin a choice to his free will ? Why may he not choofe, or be a choofer (which in our fenfe and the Churches acceptance and appropriation of the word importeth an Hereticke) without fo greiuous , and damnable a sinne as Heresie is by vs already disclosed to be ? Why should a man be damned by his owne iudgment , be left inexcusable , for that no plea of pretended ignorance will serue his turne , since being such a choofer , or hereticall man , as S. Paul calleth him , and brandeth him for , he cannot say *Nemo corripuit* , as S. Chrysostome , S. Ambrose , Theophilast , & Oecumenius ioyntly expound the place ? For if the meanes , and way of conuiction , & decision be not infallible , it should seeme that man may make his choice : but this particular choice , and election , out of a mans owne head , and priuate iudgment (which makes a choofer or Hereticall man) is seuerely prohibited , and condemned ; and that by the iudgment of S. Paul , as you haue heard at large : & therefore it must follow by force & of necessary and ineuitable consequence , that Almighty God out of the depth of his mercy , wisdom , equity , and piety hath left vnto vs some euident , vniuersall , certaine , and infallible way for deciding of all doubts , and controuersies in Religion.

Isa. 38.

For so he promised , when Isay prophesied thus , saying : *That at the comming of Christ , there shalbe a holypath , and a way , and it shall be vnto you a direct way , so as fooles may not erre therein .* Thus he prophesied . And is there any doubt , that he performed it ? Hath he promised , and shall not he make it good ?

Num. 23.

19.

Hath he spoke it , & shall he alter the thing that is gone out of his lippes ? Atheisme , Heresy , and Infidelity may question it : but all religion , piety , and Christianity will vndoubtedly belieue the same .

How this
generall
rule may
be found
out

5 L. Wherefore this ground being presupposed and granted as a chiefe principle in Christian Religion , that there is some such way left vnto vs , whither we must haue recourse in all doubtfull causes and controuersies of Religion : the Question then is betwixt the Protestants and those

*Regula aliqua
affari potest
non habet finem
in se.*

Vpon 4. heades of triall set downe by his Ma^{tie} 41 Chap. 17.

those of the Catholicke Roman Religion, where, and what this way is, how we may come to the notice of it, and in what manner it is to be followed, after it is once found out. The Protestant commonly of what Sect or faction soeuer he be, auerret, that the written word of Canonickall Scripture is this infallible way & directory-guid: and this he doth not, in my conscience, so much for any honour and reuerence that he beareth vnto the oracles of Gods sacred Writ (as he would falsely beare the world in hand he doth:) but only vpon an hereticall intent, that he may auoid thereby the iudgement of the Church. And no meruaile, for, *Qui male agit, odit lucem*, the guilt of his Herefy flyeth the censure of the Church. Some others do add, that when the Canon of Scripture is not perspicuous, and obuius vnto euery man, then for explication of the word they may inquire of the spirit of God, which inspireth ech man, and that will instruct him, and lead him vnto all truth. But now this falsely supposed and imaginary spirit, can be no infallible rule of direction. For *The way* that *S. Iohn* hath giuen vs a Caueat touching these false spirits of euery mans priuate spirit. *Beloued, belieue not euery spirit, but try the spirits, whether they be of God, for many false Prophets are gone forth into the world.* And was not this the common trick of all condemned Heretickes and heresies? Did they not all of them plead the spirit of God, against the liuely authority and speaking voice of the Church? Doth not the whole ranke of ancient Fathers that wrote against the, thunder out that terrible comminatiō, threatening a fearefull woe and vengeance vnto all priuate, lying, and deceyuing spirits: *Va illi qui sequuntur spiritum suum*: Woe be vnto them that follow their owne spirit? Lastly haue not 'all ancient Heresies and Heretickes, *Arians, Nestorians, Pelagians &c.* beene vniustly condemned, and therefore must not their heresies be raked out of the ashes of Hell againe, and set fresh footing in the Church, if the rule of interpreting Scripture be ech man his priuate spirit? It cannot be denyed, for that

Conf. 3. 42 *Dutifull and respectiue Considerations*

that all of them vaunted of the spirit, as the Sectaries do at this day. Well then the conclusion is, that this vaunting of the spirit, is nothing else, but a horrible belying, and presumptuous blaspheming of the spirit of God, making that spirit of vnited verity, a spirit of distracted he-rey: And therefore this their priuate spirit can be no rule to direct them any longer. And so much of this way, in following euery man his owne spirit.

52. And now for the former way of following Canon-icall Scriptures, for this only rule and sure direction, though this be euer to be graunted, as most true, that the holy Scriptures breathed by the instinct of the spirit be diuine, and of infallible truth and direction, when they are by the Church both known to be Scriptures, & right-ly interpreted by the assistance of the spirit in the Churches voice & sense: yet forasmuch as the Scriptures sublimity fitteth not with euery meane, and ordinary capacity (for the most part of people are vnlearned, and cannot read, or vnderstand what they read, much lesse those learned tongues wherein the Scriptures were originally written:) It followeth evidently that the Scriptures alone, can be no sure, vniuersall, & infallible way for the discerning of Catholicke Religion, and discovering of heresie. Or at least wise this rule is not generall to all, as it ought to be: for as much, as all must haue sufficient meanes left for their saluation.

53. But here me thinketh I heare the Protestāt obiect, that howsoeuer the Scripture is no way for the ignorāt & vnlearned: yet is it the only rule, and Canon of faith vnto the skilfull and learned: and that whereas the Canon of the Scripture is perfect, and is of it selfe alone sufficient enough for all points, what needeth the authority of Ecclesiasticall interpretation to be added vnto this Canon? To this I answere, and first this waie we now speake of, must be a way for all, *semita, via, & via sancta*: a path, a way, & holy way; yea such a way if we belieue Almighty God,

spe

Whether
only scrip-
ture be
the infal-
libile way.

Vpon 4. heades of triall set down by his Ma^{tie}. 43 Chap. 1.

speaking by the mouth of *Isay*: *Stulti non errant per eam*, the most ignorant and vnlearned cannot mistake it. For that *Isa. 35. 8.* Christ the way of all hath left this way vnto all, & that after his Incarnation & Passion, for to that time the prophete *Isay* alludeth: & therfore the Scripture excluding the Ignorant for want of tongues and other learning, & the greatest part of it being written before the said Christs Incarnation and passion, cannot be this way. Secondly I answer, that as the Scripture alone cannot be the way vnto the vnlearned, no more can it be the rule vnto the learned, for that not only fooles, but such as thought themselves both learned and wise, haue erred by that waie of Scripture alone, and their priuate spirit to help them: and hereof we haue as many liuely testimonies and examples, as there haue byn learned hereticks in the Church, who thinking themselves wise and learned, and yet pretending Scriptures, haue run awry, so dangerous a way is this way of the Scriptures, without the guide of the Church to walke in. Thirdly and lastly, touching the sufficiency of holy Canon without any addition of Ecclesiastical Interpretation, I answer, this obiection (which is the maine position and foundation for all the Protestants Heresies at this day) is as ancient as twelue hundred years ago, and it is proposed by *Vincentius Lyrinensis* in the person of the Hereticks of his time, and answered thus: To sacred Canon (saith he) the Ecclesiastical Interpretation must be added, because in regard of the Scriptures sublimity all men expound it not in one & the selfe same sense, but this man & that man do diuersly interpret the selfe same places of Scripture, that in a manner how many men there be, so many senses may be wrested from it. For *Novatian* expounds Scripture one way, *Photinus*, *Sabellius*, *Donatus*, *Arius* another way &c. And therfore in regard of the manifold turnings and windings of seuerall error and heresy, it is very needfull, that the line of Propheticall and Apostolicall Interpretation be directed, according to the rule of Ecclesiastical and Catho-

Cont. heret.
cap. 2.

Conf. 3. 44 Dutifull and respectiue Considerations

tholicke interpretation. Hitherto *Vincenius Lyrinensis.*

54. And what (I pray you) are all our materiall contentions with the Sectaries, and their owne capitall dissentions amongst themselves, falling by the eares, and damning ech other to the pit of hell (let them pretend neuer so great brother-hood to cozen the world) but about the Scriptures, and the true sense thereof? to wit, which are to be receiued into Canon, and how they are to be interpreted, according to the intent, and purpose of the holy Ghost, wherein all Hereticke haue vpon their own wilfulle electio run out of the way, as all the ancient Fathers do continually charg them: *Scripturis pugnantes.*

August.
tract.
18. in 100.
et lib 7.
in Gen. ad
lit. cap 9.

(as they cōplaine) *contra Scripturas*: they abuse Gods word against himselfe: And, *Scripturis bonis non bene videntes*: the Scriptures are with them as a sword in a madde mans hand, they turne it against themselves, making that vnto them a saueur of death, vnto death, which is giuen them by God to become a saueur of life, vnto life, as *S. Paul*

1. Cor. 2. 16

professed himselfe and all true Pastours of the Church to be. For do not Hereticke receaue some Scriptures, & reiect others? And those that they do receaue, do they not turne them and wind them, add to them, & detra from them of purpose to peruert them for their purpose? Do they not expound them according to their owne fancy & braine?

De pra-
script. cap.
17.

This was *Tertullian* his complaint against the Hereticke of his time aboute fourteene hundred yeares agoe. And yet more fully to our point in hand the same Father sheweth that it is but lost labour and vexation of mind, to enter into conflict with an Hereticke by Scripture, saying: *Congressio Scripturarum cum Hereticis nihil proficiat, nisi plare, ut aut stomachi quis ineat euersum, aut cerebri.* The cōflict about Scriptures with an Hereticke, serues to no other purpose, ynellese it be to ouerturne a mans stomake or his braines.

Ibidem.

¶

Ibidem.

Againe, to the same purpose he demandeth. *Quid promouebis exercitatiſſimè Scripturarum, cum si quid descenderis, negetur, si quid negaueris, descendatur: & tu quidem nihil perdis, nisi vocem in*

contem-

Vpon 4. heads of triall set downe by his Ma^{tie}. 45 Chap. v.

contentione; nihil consequeris, nisi bilem de blasphemia. What shalt thou gaine, albeit thou be most ready, and expert in the Scripture, for so much as if thou defend any thing, it will be denyed, and if thou deny any thing, it will be affirmed: and thou truly for thy part leest nothing, but spendest thy voyce in contentiō, and shalt gaine nothing, but choler by his blaspheming, And then afterwarde he flatly concludeth againe against them. Wherefore (saith he) there is no appealing to the Scriptures, neyther is the combate to be placed in the, wherein there is either no victory at all or very vncertaine, or at leastwise not any certaine can be hoped for, *Ergo non ad Scripturas pronunciamus, ut in his constituamus certamen, in quibus aut nulla, aut incerta, aut parum certa est gloria.* So he.

Labor lost
to deale
with He-
reticks by
only Scrip-
ture.

Cap. 29.

55. This was Tertullian his iudgement touching Scriptures, cited by the Heretickes in his time. And doth not this prescription serue against the Sectaries of our dayes? Well then I may conclude with Tertullian his sense, that this way of remitting ech man and woman to only Scriptures for certifiatiō of their faith, and that promiscuously without an interpreter, can be no certaine or possible way, euident rule, or Canon of faith. Now if the Hereticke being thus pressed & followed vpon, that his ground of Scripture alone be inforced, for auoyding of all inconueniences and absurdities, to adioyne and admit an Interpreter; then the question plainly is, who this Interpreter shall be, and of what faction in Religion; for of what Sect soeuer he be, to that side will he wrest, and draw the interpretation of Scripture: *Et tunc (saith Tertullian) tantum veritati obsequit adulter sensus, quantum est corruptor stylus.* *Script. c. 27.* And then will an adulterous sense of the Scriptures as much brabble against the truth, as he that corrupteth the text it selfe: wherof he alleageth this reason for it. Holy Writ is so fruitfull to serue for ech matter and point, that commeth in question, as nothing seemeth to an Hereticke so vaine if it please his fancy, but that it may be proued from

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» from thence: neither do I hazard ought to say, that the
» very Scriptures, them selues are so ordered by the will of
» God, that they minister store of matter vnto Heretickes,
when I read in Scripture, *oportet hereses esse*, there must be
Ibid. c. 39. heresies, which cannot be without Scriptures. And this
is my former Author his iudgment of the Scriptures wrested
and peruerued by seuerall Heretickes in his dayes, for
maintenance of their seuerall heresies. Which being so,
here is neither certainty, nor generality, nor facility, nor
perspicuity, nor infallibility in this way of the Scripture
barely and nakedly proposed of it selfe alone: neither can
it euer be inferred by any seeming probable conclusion,
that the Scripture alone is this infallible way, which we
do further illustrate by this familiar example obuius vn-
to euery mans capacity.

56. If some rude, and vnlearned countrey men, re-
payring vp to the Metropolitan City of the kingdome to
prosecute some suites in law, touchiug a Farme or house,
or matter of lesse moment: yt these men, I say, after con-
ference had with their learned counsaile, should receaue
no other answer nor comfort, nor direction of them for
further managing of their suites, but be remitted by them
vnto the body of the law it selfe, without any Iudge or
Counsaillour, they being of them selues not able either to
read or vnderstand the law, much lesse to apply it to their
proper cases, and peculiar suites; would not euery reasona-
ble and conscionable man condemne these lawyers? And
had not the poore Countrey men them selues, being vndone
by this meanes in their worldly estates, iust cause to com-
playne, and cry out against the falsehood, and treachery of
their Counsaillours? And yet behold here in a suit of of suites,
and matter of greatest moment and importance in the
world, not in a title or triall of a Farme, or house, but con-
cerning our interest and right of inheritance vnto the hea-
uently mansion, we are this way worse then thus (since
the matter is of far greater importance) abused, deluded,
betrayed

A perspi-
cuous ex-
ample.

Vpon 4. heads of triall set downe by his Ma^{tie} 47 Chap. 1.

betrayed: we are promiscuously sent, learned, vnlearned men, women, yong, old, to the body of the Scripture & mytticall volume of God his sacred, and seauen-fold-sealed book, as *S. Iohn* speaks of the Reuelation, *Apol. 5. 1.* we must lecke, search, confer, cōpare, expound, interpret, euery man must there be a chooser, euery woman an expositor, and euery creature must be his owne caruer: all must presume of the spirit, that they cannot erre, all presume to be taught immediatly from God, without the ministry of the Church: *sola Scripturarum ars est* (saith *S. Hierome* against Heretiks of his time) *quam omnes sibi vdicant: hanc garrula anus hanc delirus senex, hanc sophista verbosus, hanc vniuersi presumunt, lace- rant, docent antequam discunt &c.* Only the art of Scripture is it, which euery one challengeth to himselfe: this the prating could wife, this the doting old man, this the babling Sophist, this all of them together presume to know, and teach, and teare in peeces, before they learne it. So he. And this is all the way, and ground. prescription, direction, rule, and line, that our hereticall Sectaries can afford vs for the guiding of our soules, and the grounding of our faith. Will any man therefore hereafter, that hath but the least care, or that can intertaine but one thought, either of the present or future wellfarre of his soule, rely vpon such false guides & blind teachers, since this ground of Scripture alone sensed by a priuate spirit, was, is, & euer shalbe the cōmon ground, nay rather desperate shift, and refuge of all condemned heresies and hereticks, and that purposely, that they may auoyd the censure and tribnall of the Church?

57. There followeth then the way indeed appointed by God, reuealed by the holy-Ghost, designed by Christ and proposed by the Catholicks, and Catholicke Church, and this is the sure, easy, euident, generall, and infallible waie indeed, which is the vniuersall knowne Catholicke Church in euery age, which is perspicuous and notorious easy to be found, for that it cannot be hidden: it is compa-
red

32 nota

In Epist. ad Paulin. Presb.

Presumption of Hereticks in the Scriptures.

The only true way of iudging by the Church.

Aug. in red by holy Scripture to a Citty placed vpon a hill as **Aug. in**
psal. 44. et **Augustine** in diuers prolix Treatises of his doth euidently
47. et l. 2. demonstrate: it is a light vpon a candlestick, it lighteneth
cont. Petil. all through the Egiptian darkenes of this worlds scisme
c. 32. & de and herely, and leades their soules into the way of truth:
ymir. Eccl. it is that pillar of fire, that leadeth all Gods chosen people
c. 14. & in through the vast, and roaring wildernes, yea and all the
Epist. 107. nightes darkenes of this world, vnto the promised land of
tract. 1. & **Canaan**, I meane the heauely Hierusalem: it is generally also
2. in Bre- figured by the dew that fell vpon the floore, as well as vpo
uic. collat. the fleece, when **Gedeon** required the miracle to be doubled,
3. ciei, c. 4. which was a mysticall representation of the Iewish Syna-
Matt. 5. 14 gogue, and Christian Congregation, implying also that
Ibidem 19. the dew of Gods truth and lauing grace should at last passe
Exod. 13. from the fleece of the Iewes to the floore of the Gentils,
21. and all to teach vs that this Catholick Christian Church
Iud. 6. 37. should extend to all, serue for all, learned, vnllearned, yong
18. 39. 40.ould, high, low, great, small, for that all sortes, sexes,
ages and conditiōs of people may repaire vnto her, receiue
her doctrine, admit her instructions, and directions by
the continuall successions of her Bishops, Pastors, and
teachers of euery age. And finally this way is a most sure,
certaine, and infallible rule, for that Christ hath expressly
assured and promised vs, that he will be continually with
this Church vnto the worldsend, that he would send the
holy Ghost to instruct, direct, and induce this Church in
omnem veritatem, into all truth, & *suggerat vobis omnia, que dix-*
ero vobis, and it shall suggest vnto you all that I will from
heauen speake, or notify vnto you. It was Christ his pro-
mise vnto his Apostles, & in their persons vnto his Church
for euer. And lastly the gates of hell (which are the gates
of error, and heresies) shall neuer preuaile against this
Church.

Matt. 16
18.

58. This then (to exclude all by-patches, and blind waies
of Heretickes) is the way indeed: this is that rule of faith
as **Tertullian** speaketh, intituted by Christ, and it is such
a rule

Vpon 4. heads of triall set downe by his Ma^{tie}. 49 Chap. 7.

a rule and so certaine, that *Nillas habet apud nos quaestiones, ni-
figas hereses inferunt, & qua hereticos faciunt*: no queſtions are
ſo much as moued with vs, concerning this rule, but ſuch
as heresies cauſe, and which very queſtions moued concern-
ing the Church, do cauſe and breed hereticks.

De præ-
ſcript. c. 14

59. This Church being once published by our Sau-
our, and the promiſes he had made vnto her being once
diuulged; what followed, but that all men preſently that
had any care of the ſaluation of their ſoules, flocked vnto
her, began to lay handfaſt and houldfaſt on this way,
and to haue recourſe in all doubts and controuerſies, vnto
the common knowne Catholicke Church of their age, for
explication, and finall deciſion therof? So ſhall you read
Act. 15. 6. that the Apoſtles immediatly after the Aſcention
of our Sauour aſſembled the Church together for the de-
ciding of that great doubt, that then aroſe in the Church,
to wit, whether the obſeruatiō of the old law of Moyses
ſhould be ioyned neceſſary with the new law of Chriſt,
and becauſe they would leaue a patterne for all ſucceeding
ages to follow, they determined the matter; and theſelues,
I meane the Apoſtles and Prelates of that firſt age, decided
the doubt by thoſe high wordes of authority taken from
the foreſaid commiſſion of our Sauour, *Viſum eſt ſpiritu ſan-
cto, & Nobis*, it ſeemeth good vnto the holy Ghoſt, and vs:
for the Church and the true ſpirit of the holy Ghoſt go in-
ſeparably together, in regard of Chriſt his promiſe made
vnto the Church: ſo that the holy Ghoſt euer keepeth his
reſidence in her, guideth her, gouerneth her, directeth her,
and ſitteth as Preſident in all her conſultations and aſſe-
mbles; and therefore this vmpiring, and determining
forme of ſpeech hath euer ſince beene vſed, in the lawfull
ſucceſſion of the ſaid viſible Church, vntill our daies, &
will be frequented ſtill, eſpecially in generall Councils, e-
uen vnto the worlds end, to put a firme period, and full
concluſion vnto all controuerſies that come in queſtion.
And the reaſon is, for that the ſame authority, and aſſi-

The au-
thority of
the primi-
tiue
Church

Ibid. v. 28

Matt. 28
10

Conf. 3. 50 Dutifull & respectiue Considerations

rance of the holy Ghost, which that first Church had for directing of mens soules vnto their saluation, the very selfe same and none other, hath the visible Catholicke Church of our age, and hath had in all ages, and shall haue in all to come: *Verum enim non variat*: It is an ancient prescription and no more ancient then true: Gods giftes and graces conferred vpon his Church are without repētaunce, the holy Ghost is euer one and the selfe same spirit of truth in Patriarkes, Prophets, Apostles, Martyrs, and other succeeding Pastours and Doctors: and Christ his promise was, not for one age only, he shed not his pretious blood for those of his age alone, but for all, all were alike nere vnto him, all were alike deare vnto him: he tooke our nature in generall, to saue mankind in generall, and therefore the care he had for one age of the Church the same he had for all succeeding ages of the same, as well for the last, as for the first, and this care of his continueth so long as the sunne and the moone endureth.

60. This remittance then, and referēce vnto the Authority of the Church originally proceeded from the Apostles themselues, was continually perpetuated by all succeeding ages of the Catholicke Church, and therefore as *S. Paul* in a controuersy of lesser importance, writing to the *Corinthians* about women being veyled in the Church, saith to shut vp the dore to all further cōtention, that, *If any man will seme to be contentious, we haue no such custome, nor yet the Church of God* (repressing the contentious man as you see with the Authority and Custome of the Church:) so did all subsequent Fathers of the orthodox Church, whether it were in the priuat writings or in the worlds grand Parliamt in Generall Councells, in all their conflicts with Hereticks, they euer vsed to repell, and repress them by one, and the selfe same meanes, and that was with the authority of the knowne Catholicke Church. And looke what sentence they pronounced against the for their contumacy, see what censure they inflicted vpon

2 Cor. 11. 16

Vpon 4. beads of triall set down by his Ma^{tie}. 51 Chap. I.

them for their heresy, it remayned good against them, and irreuocable : it was ratified as the law of the Medes *Dan. 6. 15.* and Persians, which could not be altered, their authority was grounded immediatly vpon those wordes of Verity, *Whatsoever you byd on earth shall be bound in heauen,* and the Tribunal of heauen confirmed the authority of the Church *Mat. 16. 19.* vpon earth, nay standeth expecting what is done by it vpon earth, such is the mysticall dependency betwixt the one and the other; such is the mutuall correspondency betwixt the head, and his members, Christ and his Church. Dare then any man hereafter oppose his priuate spirit against the authority of this Church? Or will he impudently presume to preferre his owne conceipt, and opinion before her publicke tradition?

61. Ancient S. Irenaeus (who was in manner *ὁμογενης* *Apollorum*, for he liued in the very next age after them) writing against the heresies of his dayes, and hauing first declared how the primitiue Church was visibly planted by Christ, and his Apostles, and how it was continued to his time, doth then pourtraict out vnto vs, & discourse at large of the authority, sufficiency, treasury, tradition, and absolute perfection of this Church, for the repelling of all heresy, and deliuering of all truth: his wordes are these. *Tanta igitur ostensiones cum hac sint &c.* Whereas these things which I haue said, are so great demonstrations of the truth, we must not yet seeke the truth from others which is easely taken from the Church: whereas the Apostles did most fully lay vp in her, all things belonging to the truth, as in a certaine rich treasure-house: so as euery man that will, may take from thence the liquor or sustenance of life, for that is the intrance vnto life eueralting ble (to belieue the Church:) & all others that flie this way are theeuers and murtherers, and therefore we must auoid them that are such, but with great diligence we must affect those things, that are of the Church, and from her take the tradition of truth. And truly if our contention were but about

*Iren. lib. 3.
cont. haer.
res. cap. 4.*

A notable testimony of S. Iren. for the authority of the Visible Church.

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» bout some small question in Religion: yet ought not we
 » to haue recourse vnto the most ancient Churches, wherin
 » the Apostles had once bene conuersant, and so take from
 » them that which is certaine and cleere for deciding of the
 » question? And what if the Apostles had left vnto vs no
 » Scriptures at all, had it not bene needfull notwithstanding
 » to follow the order of tradition, which they haue
 » left vnto vs, to whome they (to wit the Apostles) had
 » committed those Churches?

62. Thus farre *S. Irenaeus*, which I haue of purpose chosen to cite more at large, for that it is sufficient alone to disclose his iudgement, and the Iudgment of that first age next after the Apostles, how farre the authority of the visible vniuersall Church then stretched, and was esteemed for, especially for clearing, soluing, and deciding of all doubtles that possibly could arise in religion. And the reason there rendred by the same Father, is this: She is the store-house wherein Christs merits, and the Churches treasure is laid vp: She is the way of life, whereby
 » we may come to eternall life, and escape euerlasting death:
 » that all are theeeues, yea murtherers of soules, that doe impugn
 » her, or seeke other wayes of tryall then her, and
 » her tradition from hand to hand: That this tradition is
 » sufficient, though there were no Scripture: That from
 » her, and her alone, the truth is to be taken, and not els
 » where: That by her, and her authority alone, all doubts
 » and questions are to be so'ued, and decided. Can any thing
 » bespoken more effectually then this? Or is there any more
 » playne, easy, euident, and vniuersall direction? Can any
 » rule be more probable and infallible, then the rule of the
 » Church? And to this do agree both my foresaid Authour
 » in many other places of his workes, as also all that succeeded
 » him, & tooke the like enterprize in hand of writing,
 » and prescribing against Hereticks, as *Tertullian*, *S. Cyprian*,
 » *S. Augustine*, *S. Arbanasius*, *Epiphanius*, *Theodoret*, *S. Hierome*
 » *S. Leo*, *Vincentius Lyrinensis* in his goulden booke against the
 » pro-

To what
 triall the
 ancient
 Fathers
 prouoked
 the here-
 ticks of
 their
 tyme.

Vpon 4. heads of triall set down by his Ma^{tie}. 53 Chap. 1.

prophane innouations of the Hereticks of his time, and diuers others, which to auoyd prolixity I omit: all these do principally, and really prouoke, and challenge all the Heretickes of their tyme vnto this only and sure waie of the Catholicke Church in their dayes, for the triall of the truth, and for discerning what is truly Catholicke and what is Hereticall: their seuerall sentences are to prolix to be conteyned within the strict precinctes and narrow boundes of my brieie intended Considerations,

63. And now to put a period to this my third Consideration, least it exceed a due proportion, the vpsot is this. Forasmuch then as this visible Christian Church, begun and founded by our Sauour vnder the Apostles, was a visible Church, made, and consisting of visible men, gouerned by visible Pastors, hath visibly descended from age to age through the centuries of the Church by all lawfull, and ordinary succession of Bishops (which *Tertullian* ^{*Vide sup.*} required of the Hereticks of his time, as they would auoid the blot of heresy) that haue lineally come downe to our dayes. Secondly, forasmuch as the authority of his Church was esteemed in euery age, to be the same (for infallible direction) that it was in the former first ages, through the assurance of Christ his promise to that effect. And lastly for as much, as the whole vniuersali Church of the fiftēth age hath in a generall Coucell examined, decyded, condēned the doctrine of the Protestants for heresy in more then an hundred maine points by name, & hath accursed, and anathematized both them, and all their participants to the pit of hell, & that according to the very selfe same grounds, wherby the ancient Fathers did vse to curse, & anathematize all ould heresies, and Hereticks in former tymes: these things, when I considered with more attention & made a generall reflection thereon, a suddaine feare and care, astonished, yea as it were, ouerwhelmed me, for that my euerlasting saluation depending vpon this point, I had beene so negligent in examining the premises. And now I

The issue
of this
Consideration.

plainely saw, as in a perfect glasse of most impartiall iudgement, that vnlesse I could imagin with my selfe (as diuers others fanatically do) that Christes promise had fayled, & that the first visible Christian and Catholicke Church founded by him, and spread ouer the whole world had fayled, vanished, and perished, as being overcome by helgates, and ouer growne with the weedes of errour & heresy; I could neuer haue any hope of saluation, as long as I continued in the Protestant Religion. And this was the issue of that Consideration.

The fourth Consideration.

Now out
of the
premises
euery mā
may iud-
ge in what
state he
standeth,
for being
Heretick,
or Catho-
licke.

THERE remaineth now a fourth consideration, the subiect wherof (which notwithstanding perhaps is of greatest importance of all the rest) is this, to wit, how out of the premises a man may probably collect, nay necessarily conclude, whose opinions be Catholicke, and whose Hereticall, and therevpon may reflect vpon himself in what state or condition he standeth betwixt both, as eyther affected to the one, or interessed in the other. And albeit this hath beene partly discouered by that which hath beene spoken in the first Consideratiō, touching the name *Catholicke*, that signifieth *Vniuersall* and *whole*, and not a *part* or *singularity* in opinions by choice of a mans owne will and iudgement (for so *Hereticke* doth signifie as hath beene laid forth in the second Consideration:) yet shall it be made more manifest by the particular practice of the things themselves, when the name shall passe into nature, and appellation be turned into application. And first to speake to the point in a word, the Catholike admitteth all wholly, and intierly, without addition, or detraction, which the knowne Catholicke Church proposeth to be belieued of her sonnes, as she hath it reuealed vnto her
from

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from God her Father. But as for the Hereticke, and the chooser, *tamquā Dominus proprii iuris*, as he that will take his owne swing, though it be in Schisme and heresy, he making himselfe iudge ouer all, I meane God, the Scriptures and the Church, admitteth some, and reiecteth the rest, as it pleaseth his priuate fancy, or displeaseth his pccuiss iudgmēt: he neither respects the authority of the Church nor regards his owne obedience due therunto: his ground is either Scriptures falsely by him interpreted, or a priuate lying spirit (such as *Micheas* the Lords true Prophet prophesied to be in the false Prophets of *Baal*) wherein he is deluded, or other arguments of reason & nature against faith and the God of nature. And thus he is bewitched & peruerced, contrary to all true, and onely sauing Catholicke grounds, contrary to that sure, certaine, and infallible way of triall, which erst while we treated of in the third Consideration, and purpose now by Gods holy assistance to make vse of all in this.

65. Some men I find to intertaine this concept, that English Protestants and Roman Catholickes may liue in their seuerall professions of Religion, and be saued together and much more they are of opinion, that all Protestants of different professions and Sectes, as *Lutherans* and *Sacramentaries*, and much more the different sortes of one and the selfe same sect, as *Caluinists* in England, distinguished by the names of *Molles* and *Rigidi*, moderate Protestantes, and seruent Puritans. And the reasons for this their opinion, are first of doctrine, for that euery one of their differences do not make heresies: or if they do, yet not so grievous heresies as the Fathers of the Primatiue Church condemned and anathematized: they meane such heresies as impugned the persons of the B. Trinity, the Natures of Christ, God and Man, the Incarnation, and Passion, and the like; & cōsequently though those ancient heresies were damnable: yet are not those of our daies (plead the Protestants) but that both partes liuing well, may be saued,

1. Reg. 22.

Whether men may be saued in differēt Religions

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Premonis.
pag. 34.

M. Mel-
win.

as his Matie in this his *Premonition to Princes* doth testifie, that his noble Mother sent him word not long before her Martyrdome by the Maister of her Household, a Scottish Gentleman yet liuing, that his Matie might persist in his Protestant Religion, and yet do well inough, if he liued vertuously, and gouerned accordingly.

66. But surely, how farre the credit of that maister of Household, being a Protestant (as I heare he then was, and now is) may extend it selfe to be belieued, against the mistresse and highest Lady of that Household, in a matter of that quality and consequence, I know not: yet certaine I am of this, that the opinion (*that a man may be saved*) is most false and absurd in it selfe, and very vnlikely also to proceed from her Maties wife, and religious hart, who with that opinion might haue made herselfe a Protestant, & therby haue escaped the greatest part of her troubles, and perhaps also haue auoided the violent stroake of the Axe, which is well knowne to haue bene vrged vpon her, especially in respect of her Religion, and of the feare that was conceyued, least in time she might come to the Crowne and defend the same (I meane her Religion) with publicke authority.

Secret A-
theisme

67. And now whosocuer it was (wherein I remit my selfe to his Matie, as most interess'd therein, both in Honour, body and soule, as her only Child and heyre & chiefest Iewell in the world) euident it is, the opinion cannot stand (as now hath bene said) eyther in reason or religion, and may be presumed to proceed from such as haue little care of any religiō at all; onely they would liue quietly, enioy their sensuality, passe the time without any trouble or scruple or repugnant conscience for any thing touching religion, or that whole subiect. And this (if I take not my ayme amisse) commeth very neere to the point of secret Atheisme.

68. *S. Augustine* recordeth the like opinion of many in his daies, who thought it did not materially import them

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them, whether they were Donatists, or Catholicks, so as they professed the Christian faith. Multi (sayth he) *nihil in-teresse credentes, in qua quisq; parte Christianus sit, ideo perma-
bant in parte Donati, quia ibi nati erant &c.* Aug. epist. 48. ad Vm cent.
Many beleueing that it concerned them not in what side or part ech man were a Christian (so he were a Christian) therefore they remayned on the party or faction of Donatus the Hereticke for that they were borne therein. But S. Augustine vehemently confuteth this false, pestilent, and indulgent perswasion aswell in the place heere cyted as in many other places of his workes, confidently teaching, and auerring that a man is made an Hereticke by houlding any one error obstinately against the Church, and consequently damned also. In Ecclesia Christi (saith he) *qui morbidum aliquid prauumq; sapiunt, si correcti, vt sanum rectumq; sapiant, resistunt de ciu. Dei contumaciter, Hæretici sunt, & foras exeuntes, habentur inimici.* Aug. l. 18. cap. 55.

Those who in the Church of Christ are infected with corrupt and naughty opinions, if being admonished to be lieue wholesome and true doctrine, they kicke against it with contumacy, then do they become Hereticke, and going forth of the Church, are held for enemies. So he. And with the same seuerity holdeth he in his booke of heresies, intituled, *Ad Quod-vult-Deum*, that the belicuing of any one heresy condemned already by the Church, or to be condemned, if rising afterwards, is sufficient to make the believer & obstinate defender no Christian Catholicke, & consequently an Hereticke, & so impossible to be saued.

69. To this opinion subscribeth S. Cyprian, who shewing that euery least heresy or schisme is able to damne a man, that adhereth vnto it, writeth expressely thus: *Beatus Ioannes Apostolus, nec ipse vllam hæresim aut schisma discreuit: sed vniuersos qui ex Ecclesia exissent, Antichristos appellauit.* Lib. 1. epist. 1. ad Magn.
S. Iohn the Apostle himselfe did not put any difference or exception of any heresy or schisme at all: but called them Antichrists, whosoeuer were gone forth of the Church for any heresy or schisme whatsoeuer.

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70. And yet this point is pressed further by many other holy fathers, yea strained to euery heresie, were it but in one word or sillable. And this was the opinion of S. Hierome. His wordes are these: *Propter unum uerbum, aut duo, quæ contraria essent fidei, multas hæreses eiecitas esse ab Ecclesiâ:* we shall read that many heresies haue bene calt out of the Church for one or two words, that were contrary to the receyued faith.

71. To this purpose conduceth that of S. Basill registred by Theodoret, to wit, that a good man ought to loose his life if neede require for the defence of one only sillable, *pro defensione unius syllaba diuinorum dogmatum.* The reason whereof is touched as well by S. Athanasius in his Creed, where he saith, *That he shall most certainly be damned that louldeth not cuttirely and inuiolably the whole Catholicke faith;* as also by Nazianzen, when he saith, *That heresy consisteth sometimes in one word.* His wordes are these: *Nothing can be more perikles then Heretickes, who running wholly ouer all, do not with standing in some one word, as by a drop of poyson, infect the sincere & simple faith of our Saviour, comming dourne by Apostolicall tradition.* This was the iudgment of Antiquity: so seuerer Censurers were all those holy Fathers of the least dram of Heresy.

72. Thus then you apparently see, that for making of an errour or heresie damnable it is not required of absolute necessity, that it deny some thing of the blessed Trinity directly, or some maine article of the Creed &c. as many of the first ould heresies did, when the doctrine thereof was not so well explained, as now it is, though this be a desperate shift of the Protestant, and most miserable euasion, and yet it will not serue his turne, he being guilty of heresy in all those high pointes, yea & of misbeliefe almost in euery article of the Creed: for that, as before hath bene touched in the third Consideration, the greatnes of the sinne of heresy dependeth more of malice, and malignity of the sinner, then of the materiall object, about which the Hereticke erreth; for that he sinneth of obli-

nacy

Hierom. l.
3. Apol.
aduersus
Ruff. post
medium.

Basill. apud
Theod. l. 4.
bist. c. 17.

Nazianze
tract. de fi-
de Ruff. in-
terpreteno
logē ab in-
iuria.

What
sort of he-
resy is
more dā-
nable.

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nacy, and contumacy by his owne choice, and therefore is laid by S. Paul to be damned by his owne iudgement, *quia eligi sibi in quo damnatur*; saith Tertullian, he chooseth to himselfe wherein to be damned: or els as S. Leo doth more largely giue the glosse; *Propria pertinacia perit, & sua à Christo contr. Eu- discedit insania, quæ eam impietatem, per quam multos antese fecit pe- nich.* *risse, sectatur, & religiosum atq; Catholicum putat id, quod sanctorū Patrum iudicio damnatum esse constat.* That is, he periseth by his owne pertinacity, and through his owne peculiar madnes departeth from Christ, who imbraceth that impiety which he knoweth hath beene the destruction of many, houlding that for religious and Catholick, which manifestly appeareth to be condemned by vniforme iudgment of ancient Fathers. So blessed Leo expounds the place: the reason followeth, for that such a one preferring himselfe by pride and vanity before the whole visible and Catholicke Church, he chooseth to hould that which his owne iudgment, and fancy doth lead him vnto. VVhence it may come to passe, that one man erring with lesse pride, and obstinacy about some pointes of the blessed Trinity, may sinne lesse damnably, then another that erreth in pointes of lesser moment, but with more malice, as about the doctrine of the Sacraments, or other pointes of the like nature. And the reason therof is, for that this second erreth with more obstinacy, and malice (which corroborateth the very essence of heresy) then the first, though both of these men being out of the Church, must be damned, but yet with different measure of punishment.

73. This fearefull Conclusion then of damnation standing a foote and remaining in full force to be inflicted vpon all kind of Hereticks: we are now, and next to consider, whether the Protestants opinions at this day wherein they differ from the Catholicks, be truely heresy, being compared with the Romā faith and Religion: and secondly we are to discusse, whether the different sortes, sects, and professions of the said Protestant religion, among them-

selues, especially the principall, as *Lutherans* & *Sacramentaries* in *Germany*, be heresies to the other: and the like of *Puritans* and *Protestants* in *England*, all originally rising from *Martin Luther*: I say we are to consider, whether all these seuerall heades, be Hereticks indeed, the one to the other, or may be saued together, ech man dying in his owne Religion.

That Protestants opinions are truly heresies.

74. To proceed then in order vnto the examination of the particulars. And first that Protestant Religiō in many great points throughout the mayne corps of controuerfies now in hand, is truly heresy to those of the Roman sayth and Catholick Religion: this point being so cleare needeth no further dispute, for asmuch as the Protestants do openly auouch about an hundred positions, against the same Roman Catholick Church, defending the same with obstinate resolution. And the late generall Councell of *Trent* (where the flower, piety, and learning of the whole Catholicke Christian world vnder one spream Pastour, and infallible conduct of God his holy Spirit were assembled) hath discussed, examined according to ancient grounds of holy Fathers, discouered for Hereticall, and thereupon hath anathematized 125. points by name, and that in so many different Canons enacted, concerning the *Sacraments* only, and the controuerfies of *Iustification*: Besides all the rest, I say, the case being thus cleare against them, and their conuiction so manifest, there needes no further dispute. For if by *S. Augustine* his iudgment, euen now alleadged, and other Fathers of greatlest learning and credit in the Church, one only erroneous proposition, or assertion held with obstinacy against the doctrine of the knowne Christian Church, be conuincd for a point of heresy, and held for a matter of most certaine damnation to the houlder, for that it casteth a man out of the said Church (out of which is no saluation) what is to be inferred where so many condēned assertions are held against the knowne Church, & authority therof?

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75. To the second also, to wit, whether *Lutherans* and *Sacramentaries* (who made the first diuision of Protestants, whilst *Luther* himselfe was yet aliue) be truly and properly Hereticks, the one to the other, and consequently that the saluation of one is the damnation of the other, were it possible that any Sectary could be saued: This is with as great facility proued as the former, and that first by the testimony of *Martin Luther* himselfe, the originall Authour of all these later Sectes: and then by the mutuall, and concurring consent of all the *Lutheran* Doctors, Pastours, and Prelates that succeeded him.

76. First I say, it is well knowne that *Luther* himselfe euer reputed the *Sacramentaries* (that comprehend both *Zuinglians* and *Caluinists*) for damnable, and intollerable Hereticks. Let his owne testification often reiterated, and seriously aggrauated in diuers of his bookes be a sufficient confirmation of this. His first serious Censure denounced against them all, is this: *Hereticos serio censemus, & alienos ab Ecclesia Dei Zuinglianos, Sacramentarios omnes, qui negant Christi Corpus, & Sanguinem ore carnali sumi in Venerabili Eucharistia*: We do seriously censure for Hereticks, and Aliens from the Church of God the *Zuinglians*, and all other *Sacramentaries*, who do deny that Christes sacred body, and blood is receaued by our carnall mouth in the Venerable Eucharist. Can any thing be spoken more clearly, or determined more effectually then this? Or can any *Caluinist* with any face hereafter exempt himselfe from out of the number of them that are accursed, and condemned by their owne grand Progenitour?

*Luther. in
art. ad Lo-
uaniens.*

*Luther
condem-
neth all
Zuinglians
and Calui-
nists for
hereticks.*

77. The same in effect he hath in his Epistle *ad Iacobum Presbyterum Ecclesie Bremensis*: his wordes are these: All *Sacramentaries* that deny the Reall Presence are Hereticks, and for such to be auoided. And yet in a third place (least any man should thinke he had altered his iudgement) *de Cæna Domini*, of the supper of the Lord, he condemned by name for damned Hereticks, the very first Authors of *Sacramentary*

doctr.

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doctrine, to wit, *Carlostadius*, *Oecolampadius*, and *Zuinglius*, (and questionles *Caluin* had neuer escaped his fingers, as Illyan Hereticke as he was, had he bene then either of name, or note:) well his finall and irreuokable doome (for it was denounced against the in his decrepit age) was this:

Ego tamquam alterum pedem iam habens in sepulchro &c. I being nowould, and hauing as it were one foote in my graue, do yet carry this testimony & glory with me to the tribunal of Iesus Christ, that with all my hart I haue condemned, as enemies of the Sacrament, *Carlostadius*, *Zuinglius*, and *Oecolampadius*, and all their disciples and followers, and haue auoided their company, & haue no familiarity with them, cyther by letters, writings, wordes, or deedes, as the Lord hath commanded not to haue with Hereticke.

I thus much of *Luther* himselfe.

78. And now if we should prosecute the seuerall iudgements and Censures of all others the most learned *Luthervans*, against Sacramentaries in this matter of heresy, and namely against *Caluinistes*, who were of no reckoning in *Luthers* daies, for that their new heresy was but then a hatching, there would beno end; and I should rather fill a large volume, then coreine my selfe within the precincts of my brieft intended Considerations. Let one or two of the principall serue for all. *Matthias Illyricus* a great *Lutheran* Superintendent of *Saxony*, and one of those foure that compiled the lying Centuries, doth in a certaine booke, intituled, *Defensio Confessionis Martinistarum*, (or *Lutheranorum*) censure *Caluinistarum* *Lyturgiam*, the *Lyturgy* or seruice of the *Caluinists*, not only for hereticall, but to be Sacrilegious also: *Et prohi dolor* (saith he) *innumeras animas aeterno exitio inuoluere*: And to inuolue (alas) innumerable soules with euerlasting perdition.

79. *Franciscus Stancarus* also, no meane Authour, one of the *Lutheran* side, writing to the King of *Polonia* in his daies, pronounceth confidently of all those new professors vnder *Caluin* in *Geneua*, that they were *Publici & manifesti heretici*,

no.

Vpon 4. heads of triall set downe by his Ma^{tie}. 63. Chap. 1.

notorious and manifest Hereticks. And yet as though this were little, the same Author in his booke *de Trinitate*, prescribeth this Caueat to the Christian Reader, concerning *Caluin* (and would to God it were as well remembered and practised in the Vniuersities of England, where yong Deuines are for the most part poysoned with the drugges and dregges of *Caluins* doctrine (my hart bleedeth to thinke of it) before they can tast of the pure liquor of antiquity:) well the admonition is this: *Cave Christiane Lector* &c. Beware Christian Reader of the bookes of *Iohn Caluin* especially in the articles of *Trinity*, of the Incarnation, of the Mediator, of Baptisme, of Predestination &c. for that they doe containe most impious, and blasphemous doctrine. So he. VVherby is vnderstood, not only the censure of the *Lutheran Church*, concerning the *Caluinists* doctrine, but also in what articles the difference betwixt them doth principally consist: and these are neither few for hereticks by the particular exceptions. VVhich articles are reiterated by other *Lutheran* writers, as namely by *Albertus Grauerus* in his booke, intituled, *The warre of Iohn Caluin with Iesus Christ*, which booke was set forth in the yeare of our Redemption 1598. wherein he sheweth, that the Articles wherby the *Lutherans* do cheifly differ from the *Caluinists* hereticall doctrine, are of the person of Christ, of the Supper of our Lord, of Baptisme, and of Predestination. And *Iacobus Halbrunneir* another *Lutheran* Doctor, published another booke the same yeare before, to proue *Caluinisme* to be heresy: and to the former articles of *Albertus*, he addeth other two, wherein *Lutherans* and *Caluinists* do deeply dissent, which are, *de Maiestate Christi, & Ministerio Verbi*, wherby he maketh it euident, that *Caluinists* are truly and properly Hereticks to *Lutherans*. And this for the second point.

80. Yt resteth now, that I come vnto the third ranke of English Protestants, and Puritans, which are two dif-

ferent

Beware of
Iohn Cal-
uin.

The Cal-
uinists co-
demned
for here-
ticks by
the Luthe-
rans.

The war
of Iohn
Caluin
with Iesus
Christ.

Of the dis
sention &
disagree-
ment of
Protestants
and Puri-
tans, &
whether
they be he
resies one
to the o-
ther.

ferent sects of Caluins doctrine which are found together in nollate or Kingdome perhaps of Christendome, but only in England. And although some Protestant writers for dissembling their owne diuisions, when they deale with Catholickes, will needes (forsooth) acknowledge them for brethren, as not differing from them in any substanti- all point of Doctrine: yet in all their other writings, cy- ther against them, or of them, they disclose playnly what they thinke of ech other, holding them both for Schisma- ticks and Hereticks, in respect of their Protestant Church. Which being presumed by them (as they must needes pre- sume) to be the only true Catholike Church: it must needes follow, that Puritans, who from their innermost soules detest the same and the communion thereof, as Antichri- stian, must needes be Sectaries, nay Heretickes to that Church. And this is consonant to the doctrine of these Scriptures, and most conformable to the opinion of an- cient Fathers, as is before copiously in the precedent Con- siderations asseuered.

82. For confirmation of which dissention capitall, and recall hostility, betweene our Puritans and Protestants in sundry mayne points of their Religion, I might heere al- ledge and produce infinite authorities, and innumerable arguments, if I should not surcharge my Treatise. The two bookes yet extant printed by publicke authority, in one and the selfe same yeare, I meane the *Suruey of the holy pre- tended Discipline*, compiled, as it is thought, by him that is now arriued to the highest pitch of Ecclesiasticall dignity in that Kingdome: and the other, bearing the inscription *Of daungerous Positions*, ascribed to Doctour Sutcliffe, both of them receyuing presse at London by Iohn Wolfe, Anno Dom. 1593. do sufficiently notifie vnto the world, how recon- ciliabie the Puritan position is with the Protestant Religi- on, and that in sundry Articles of great weight and mo- ment. And amongst many others (which to auoid pre- livity I purposely omit) the titles of the 22. and 23. Chap-
ters

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ters of the Suruey are these : That they (to wit the Puritans) do take from Christian Princes, & ascribe vnto their pretended regiment, the supreme and immediate authority vnder Christ in causes Ecclesiasticall, and in the oppugning thereof do ioyne with the Papists. Whereupon I inferre, that if this spirituall Supremacy be any substantiall point of doctrine amongst the Protestants, then the obstinate repugnance thereof by the Puritans must needes be Schisme and Heresy.

82. I pretermit diuers other bookes whereof I haue beene an eye witnesse, how purposely, and directly they treat of these matters, as namely the Answer of the Vice-chancellor & Doctors of Oxford vnto the petition of a 1000. Puritans, Anno Dom. 1603. wherein it is plainly conuined, that the Puritans should their platforme of Ecclesiasticall gouernment, of the gouernment of Christ vpon earth, *Answer pag. 20.* for a thing of no lesse importance, then is the Ghospell of Iesus Christ. They hold it further for an essentiall part of their said Ghospell, for a matter of faith, to be receyued vpon paine of damnation, for an essentiall marke of the true Church, without the which the Protestants Church is no Church, their faith no faith, their Ghospell noe Ghospell &c. And to conforme to that which M. Rogers writeth in his Preface to the Bishops Articles, where he testifieth that the Puritans do hold their platforme, differing from the Protestants, to be a speciall part of the Ghospell, yea the very Ghospell it selfe, & to be of such importace, as *if euery haire of their heades were a life, they ought to asseard them all in defence thereof.* So they. And in sober sadnes, supposing their principles to be true, haue they not great reason, for that their differences be in so maine & very substantiall points, if we retere them to their heades, wherof there is extant a very substantiall declaration and conuiction (as to me it seemeth) in the Preface of the Catholicke Deuine in his answer to Syr Edward Cookes fifth part of Reportes, whither I referre the ingenious, & iudicious Reader for further perusal of this point : for there it is shewed, and irrefragably,
I
against

Cons. 4. 66 Dutifull & respectiue Considerations

The different origin of Ecclesiasticall power in the Protestant, Puritan and Catholick Church. against all impugnors therof, proued, how essentiall and substantiall difference of doctrine there is about the origin of Ecclesiasticall power, and authority betweene the Protestantes, Puritans, and Catholickes of England; the one, that is the Protestât, ascribing it to their temporall Prince; the other challenging it, as most properly pertayning to their priuate Conuenticles & Assemblies: the last & third to the Succession of Bishops from the Apostles, the consequence wherof is this, that whosoeuer of the three parties haue the right in this point, there only is the true Church, there alone is the true Ecclesiasticall Authority of preaching, teaching, or dayning Ministers, administering Sacraments, exercising Centures, and Iurisdiction, binding or loosing, remitting or retaining sinnes, and the like &c. And for the other two Churches, they do re-mayne as secular and prophane Congregations, without any vitall spirit of Ecclesiasticall power at all. Let them then contend neuer so much about the keys of Ecclesiasticall Iurisdiction: yet the plaine truth is, they shall neuer be able to open or shut the gates of heauen, vnto their owne friends, or against their enemies.

Barrowes booke &c. Perpetuall gouernment of the Church.

83. And for as much as the Puritans also in their plea, do perswade themselves to haue the right on their side, they must needs inferre the other consequence against the Protestant Church, houlding it to be no Church, as the foresaid answer of Oxford Doctors pag. 15. doth confesse that the Brownists do auerre against the, saying: The Brownists do confidently reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidells, as not being baptized at all, our Christiã Congregations prophane multitudes &c. Thus writeth they, animated as say these Answerers, by the Millenary Puritan Petitioners, whereby it may be probably presumed, that they also, to wit, the said thousand Petitioners (in most poynts at least) are of the same opinion.

84. These things being so, as no man of modesty can deny

Vpon 4. beades of triall set downe by his Ma^{tie}. 67 Chap. 7.

deny, my demaund is; how can these men, differing in
 so mayne a poynt, be of the same Church? Or how can
 any man of the meanest vnderstanding, so he haue any
 capacity at all, imagine how these and the Protestants
 can be saued togeather? Nay truly the booke intri-
 ruled, *The picture of a Puritan*, licenced to come forth
 by authority Anno 1605. containyng a comparison of
 the opinions of the *Anabaptists* in Germany with those
 of the Puritans in England, in Dialogue wise, betweene
 an English man and a German: this booke, I say doth
 pregnantly proue, that the Protestants do hold the Puri-
 tans, not only for Schismatickes and Sectaries, but for
 Heretickes also, as the *Anabaptists* are: yea the Author hol-
 deth them farre worse then the *Anabaptists*: *Your Ana-*
baptists (saith he) *come not neere to our Puritans, in pride and*
contempt &c. And then he proceedeth in comparing and
 paralleling them as well in their opinions, and vse of Sa-
 craments, as in many other points of Religion with the
 said *Anabaptists* most damned heretickes, as all English Pro-
 testants themselves generally acknowledge them to be:
 yea this Author called *O. O. Emanuel* aggrauates the point
 so much against them, that he compareth them with Iewes
 and other such like Infidells. And euery where through-
 out his whol discourse, detecteth and censureth them for
 obstinate, and wicked Sectaries. And finally to wast no
 more labour in a matter so cleare, I find them *ipso facto* ex-
 communicated by many Constitutions & Canons Eccle-
 siasticall of the Bishops and Protestant Church of Eng-
 land; as namely for impugning their Church, as also the
 Rites and Cerimonies established in the said Church; for
 denying the authority of their Archbishops, Bishops, their
 consecrating and ordering of the inferiour Clergy, for de-
 nyng of Deanes & Collegiate Churches, for being Au-
 thours of Schisme, and separating themselves as Schisma-
 tickes, for maynteyning of Constitutions made in Con-
 uenticles, and the like.

The Puri-
 tans ex-
 ted as
 schisma-
 tickes and
 Hereticke
 by the
 Prote-
 stants

Constitut.
Can. 4. 56.
Can. 7. 8.
Can. 9. 10.
& 12.

75. And to conclude, euery where almost throughout the same Constitutions, they are sharply censured for Sectaries and Schismaticks: which censure proceeding from the Protestant Church with so full a stroke of authority must of necessity in their owne iudgement deprive the others of all meanes of saluation in that Church, they standing out with pertinacy against the same, as they doe: & consequently this doome must needs fall vpon one of their heades, that the Protestants, and they can in no case be saued together.

The fifth Consideration, With the Conclusion of this whole Chapter to his Maiesty.

NOW therefore to returne with all humble obedience & loyalty vnto your Matie, conteyning my selfe within all due, and iust boundes of duty, fidelity, obseruance, obedience, subiection, and submission, which eyther the law of God, of Nature, of Nations, Reason, Religion, or of my owne natiue Countrie can require of a subiect towards his Dread Soueraigne: I do euen from my innermost, and hartiest affections, implore this one thing of your sayd Excellency, and must euer persist to beg it at your Highnes handes; to wit that after these toresaid premised Considerations to the Reader, your owne Princely Person would deigne to condescend to enter into some serious Consideration, and mature deliberation, and that with some earnest attention, within the secret closer of your owne most wise, iudicious, and vnderstanding hart, what is, and may be the great consequence of all this that hath beene hither so generally discoursed of, in the mayne body of the whole: as also to weigh & ponder the weight and importance of each particuler treated, and inferred in their

Vpon 4. heads of triall set down by his Ma^{tie}. 69 Chap. 1.

their seuerall passages.

87. And first, may it please your Highnes to lay to-English
geather, and compare the seuerall partes, and distinct per-^{Protestants}
tyes of different Professions in Religion, all dissenting fro-^{do not}
the English Protestant Church, and doctrine therein esta-^{make one}
blished, as before hath beene sufficiently proued. The in-^{part of ten}
stances we bring for a plenary, and particuler confirma-^{Christians}
tion, are these: As first the ROMAN Catholickes which which co-
posse the greatest part of Europe. Secondly, the Lutherans, ^{dene the}
professing throughout Saxony, Denmarke, Succia, and some
other States in Germany. Thirdly the Sacramentaries, ^{for here-}
Zuinglians, and rigid Caluinists, teamed by vs for their motefer-
uēt supposed zeale, ^{tickes,}
Puritans, and these be disperfed through-
out Suitzerland, Sauoy, Germany, Hungary, France, Holland, &
Scotland, and some parts of England. All these, I say, con-
ioined together, and compared only with the English
Parliament Protestants, do make of ten partes of Christen-
dome nyne at the least: which proportion, or rather dis-
proportion, as indeed it is, especially in Religion, when
I seriously consider, and weigh it in the euen and impar-
tiall ballance of an indifferent iudgement, I can in all du-
ty do no lesse, but most humble propose vnto the Christiā
Prudency and Religious Pietie of your Ma^{tie}, to consider of
what importance this is, in regard of life euermlasting, that
nine partes of ten should hold the English Protestant
religion for damnable heresy, by which your Ma^{tie} expec-
teth to receaue an eternall & neuerfading crowne of glo-
ry, awarded by Almighty God the most righteous iudge
of all the world.

88. Yf in a sumptuous, and Royall banquet prepa-
red of purpose to intertaine the person of a King, or po-
tent Monarch, there were neuer so many pleasing and al-
luring dishes, neuer such great store of delicate viandes,
ferched from the sea, or prouided by land, neuer so great
appetite in the Princely party inuited, if often learned
Philistions that were then present, attending vpon the per-

Two im-
portant
Conside-
rations.

son of this Prince to consult, and prouide for his bodily health and welfare, nyne of them should confidently auouch vpon their learning and iudgement, nay life it selfe that all those daynties, and pleasing dishes were infected with the drugges of some mortall, and deadly-killing poyson, some one dith only excepted, which they could not also well discouer; I thinke it would make the party inuited to looke about him, to stay himselfe, and examine well the matter, before he would desperately aduenture to please his palate. Or if in a great suite of law, concerning the intereit to a Princely inheritance pretended by the plaintife, it should be eyther by Parliament or vnder the great Seale, or by some other Statute enacted, yea, and without faile executed, that if the plaintife sayled in his suite, being either dryuen to non-suite, or overcome in his suite, that then he should vndergoe extreme misery, be exposed to infinite calamities, most certaynely incurre cruelasting bondage and slavery; though some one lawyer of ten that were of his counsaile, should animate, and giue him all the encouragement that possibly he could, to proceed in his suite: yet if the nyne other of equall worth and weight with him should be of contrary opinion, dissuade him from the suite, assuring him vpon their learning, that he would be cast in the same, yea and condemned, if he proceeded therein, would not this man now beginne to consider more seriously of his suite intended? Of his right pretended? Would he not view ouer, and ouer his writings? examine all his euidences againe and againe, least in a'piring to be made for euer, he chance for euer to be vndone? Euē so the case standeth in the point we haue in hand. Here is a royall banquet provided for your Princely Maiesty, here is a Princely inheritance indeed, an incorruptible Diademe of glory, prepared for your Excellency: this banquet is not to continew for an hundred and fourescore dayes, as that of *Assuerus* did, to set forth the maiesty of an earthly Monarch, but it endureth for euer and euer, throughout

Hester. x.

all

Vpon 4. heads of triall set down by his Matie. 71 Chap. 1.

all eternity, to disclose the honour, and power, and glory and riches of the heauenly Diety, & diuine Omnipotency: the food of this banquet is neither earthly nor materiall, but heauenly and spirituall, *Agnus occisus ab origine mundi*: It is the lambe slaine from the beginning of the world, that is to be set and serued on this table, nay, *Deus est qui nobis* 1. Cor. 28. *futurus est omnia in omnibus*: It is Almighty God himselfe, 28. who will then, as S. Paul teacheth, become vnto vs all in all, that is all in the eye for our vision, and all in the tast for our refection, and all in the touch for our fruition, all in the care of our consolation, and all in our smell for delectation; in a word, all in the senses of our body, and all in the faculties of our soule, *Deus omnia in omnibus*, for our plenary perfection.

89. Besides this banquet, there is a Princely Inheritance, and an incorruptible Crowne of glory prepared for your Matie, and this Crowne so farre excelleth all earthly Crownes, as immortall exceeds mortall, incorruptible conuptible; in a word, as farre as God excelleth man, and a thing infinite surmounteth a thing finite, betwixt all which there can be no proportion: and is there not cause now, that your Matie should beware of the poison of Heresy that killeth both body and soule? And will not your zealous and religious Hart hereafter peruse ouer all forged writings, and neuer cease searching, vntill you haue found the euidences of the Catholicke Church, whereby your Matie can only lay clayme to this Crowne of immortality.

90. And this is all that we your Maiesyes humble subiects, and seruants do in our dayly sighes, teares, and prayers to Almighty God begge at his handes; to wit, that our gracious God would of his mercifull goodnesse, vouchsafe so to inspire your Princely hart with the principall spirit, that you may once at the least come to make this reflection vpon the course that you are in now, concerning Religion. Then should you easily discouer the fraudes

fraudes and impostures of the Protestant cause: Then should you disclose the poysoned, and inuenedomed druggs of their erronous opinions, wherby they would inject both the body, and the soule of your Princely Person (suspecting no guile, fearing no such treachery) and that to your euerlasting destruction. Lastly then should you decry how false, and counterfai their euidences are, concerning Religion, and that they can neuer hold plea for the foresaid Princely inheritance, wherunto your Noble Person is interess'd.

91. Your Maiesty was borne amongst the Protestants, as *S. Augustine* compassionately complained of diuers borne amongst the *Donatists*, & therby you could not but receaue that impression, that was infused, and instilled into you by your first educators, and therby you haue bene made (as I trust) rather *credens Hæreticis*, then *Hæreticus*, as the same Father said of his friend *Honoratus*. Your Maiesty is earnest now against the Catholicke Romā faith, and professors therof, and so was I my selfe too once, and so was *S. Augustine*, whilst he was a *Manichean*, and soe was that great Apostle *S. Paul*, perswading himselfe no doubt, *that he ought, yea that he should do God good seruice, persecuting that way of Christian profession*, vntill God had opened his eyes, & inlightened his mind to see the erronous course, wherein he then was.

92. And now may it please your Maie to consider of this one reaso, which though it be the last, yet is it not the least, viz. that so many of your Maies loyall Subiectes, men of considerable birth, worth, and quality, yea and some of them such, that hauespent much pretious time, and haue bene content to exhaust their Patrimonies in your Noble Vniuersities, and all in the pursuite of learning and truth of Christian Religion: these men, I say, hauing now iust reason to expect some preferment with other their equals, after their long wearisome labours & endeauiours, would not so suddenly change their minds,

Vpon 4. heades of triall set downe by his Ma^{tie}. 73 Chap. 1.

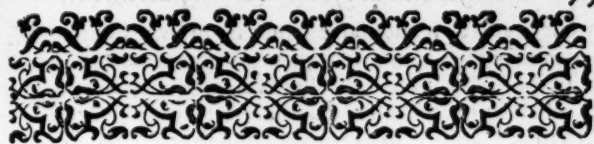
as they do daily in this point of Religion, forgo all future hopes and fortunes, abandon Countrey, kith and kinne, expose themselves to all temporall difficulties and losses, and that without contraint of any, euen voluntarily; and after all this to be ready to shed their blood, and sacrifice their innocent liues for their Resolution made, concerning Religion: all which they could neuer do, were it not that a higher hand than humane, euen the hand of heauen leaderh them into the bosome of the Church; were it not vpon the force, and efficacy of euident truth, when it pleaseth almighty God so to inlighten their vnderstanding, as in the middelt and thickest of the darknes of heresy, to shew them the only and alone sauing Catholicke Truth and Church, as also to frame their wills, and inflame their affections, to yield all obedience therunto, notwithstanding any obstacles whatsoever.

The daily conuersio of so many learned men in Englad.

93. Alas (my dread Soueraigne) what is *Rome* to vs Englishmen that we should so mind it? Or the Church of *Rome* that we should so much affect it? Or the Pope of *Rome* that we should so highly honor him? were it not that *Rome* euer was, is, and shall be the Chaire of *S. Peter*: the present faith of *Rome* the former faith of *S. Peter*: were it not that this conuerted our Iland, this Church first planted the Christian faith in our Iland, this Bishop from time to time repayred, renewed, and continued the decaying faith in our Iland: In a word, were it not that all that separate themselves from this head and origin of vnitie in the Christian Church, are as beames cut off from the sunne, as boughes violently broken downe from the tree, as *de vnit. Eccl.* channels & streams deuided from their fountaine, which must needs dry vp, wither and consume to nothing. This is the sole cause my Liege Lord, that *Rome* is so neare and deare vnto vs: the Bishop of *Rome* so honored by vs: the faith of *Rome* so receaued of vs. This is (may it please your Ma^{tie}) the only cause of our suddaine change, and constant resolution in Region.

94. And in all this we haue not iustly offended the King our Soueraigne: let heauens Tribunall be witnesse of our innocency, and we must against all detractions, and calumniationes of our vniust aduersaries plead yt also before your Matie. And this same change in like manner will I hope, and pray for, in your Maiesty; and with this hope will I for this time againe dutifullly depart frō your Highnes, and passe to the Christian Reader to examine now in particuler the foure heades most Prudently, and Religiously proposed, and resolued vpon by your Matie. The God of *Salomon* inspire into your Princely breast the wisdom of *Salomon*, and make your Matie as an Angell of god, that you may discern betwixt the right hand & the left, the right and the wronge, Catholicke Religion, and Hereticall innouation: that you may be able to put a difference betwixt those of your Subiects that serue God, and such as feare him not.

THE



THE
S E C O N D
C H A P T E R,
T H A T T R E A T E T H
T H E F I R S T H E A D T O V C H E D

BY THE KINGS MAIESTY,
for tryall of a Christiau Catholicke : which is , the
belieuing of holy Scriptures.

AMONGST those principall groundes seriously acknowledged, and confidently, yet religiously auerred by his Excellent Mat^{tie} of England, for testifying, & conuincing himselfe to be a Christian Catholicke King and no Hereticke, the first in place, and order of method, if we duly respect the inestimable weight of the diuine, & heauenly subiect, was zealously asseuered by his Royall Person in these very wordes following, to wit: *As for the Premonitions* Scriptures, no man doubteth I will belieue them : but euen for the *A-* pag. 36. *pocrypha*, I hold them in the same accompt that the Ancients did. Which pious assertion of his Mat^{tie} I for my part belicue with all
K 2 my

Cons. 1. 76 Dutifull and respect iue Considerations

Premonit
pag. 36.

my hart, and be it euer farre from me to imagin otherwise of my Soueraigne, in intertayning any the least sinister opinion or suspition, but that He giueth his full consent and assent vnto all God his sacred Writ, which He esteemeth to be Canonically Scriptures, and that He reuerenceth in like manner the other (as heere he sayth) distinguishing them by the names of *Apocrypha*, as writings compiled by good, and holy men, but yet for such, as are *secunda lectionis* or *ordinis* and not Canonically, or sufficient (for so are his Maiesties wordes) wherupon alone to ground any article of faith, except it be confirmed by some other place of Canonically Scripture. So his Maielty doth piously, I doubt not, and with great discretion in his sense auerre.

2. But yet I must ingenuously confesse, that imploying my selfe somewhat seriously in my priuate meditations and most secret silence, about this subiect, many difficulties occurted; & diuers were the Considerations that presented themselves vnto me, as my mind began to be somewhat earnestly bent about this busines; and these I haue thought good to impart vnto the Christian Reader in this place, as they ensue.

The first Consideration.

The believing of Scriptures not sufficient to make a man a Catholicke.

AND first, if this were all, & that on Scriptures behalfe there were no more to be required to prone, & make a man a Christian Catholicke, but a franke and ingenious acknowledgement to assent vnto, and to belieue all those Scriptures which we deeme for Canonically in our opinion, and for the sense to iudge it agreeable and correspondent to our own priuate imaginations: I say, if this were all, all controuersies of Religion betwixt all parties neuer so opposite & different in opinion might easily (no doubt) surcease, and speedily without either further delay or difficulty, be accorded, for that all sides and parties do freely
and

Vpon 4. heades of triall set downe by his Ma^{tie}. 77 Chap. 2.

and voluntarily offer to professe this point, and that as I verily thinke from their hartes.

4. But (alas) this is neyther all, nor any found part of all: all is but *we deeme*, and *we iudge* this is Scripture, and this is the sence: here is nothing in all, but that which marreth all, & that in the very maine point which should make all, and that is proper choice, priuate election, which we know by that which hath bene formerly treated, and sufficiently proued, must needs be heresy, and consequently this mayne ground of Scripture it selfe thus from our selues taken, and thus laid for auoiding of heresy, openeth the very mayne gap vnto all heresy. And yet I must here (though now with no small grieffe, and vexation of spirit, I do remember it,) liberally acknowledge, that for some yeares together (when I framed Religion in the shop of my owne brayne, proper inuention, and priuate glosses, as all Sectaries vsually do) I was so hartily affected, sincerely (as I thought) delighted, yea as it were rauished with this alluring consideration, and best pleasing perswasion of Sacred Scriptures alone, whose sole authority I seemed to my selfe then to follow, and no other humane or terrene motiue whatsoeuer, no not so much as once reflecting backe vpon the authority of the Church (whence as I receaued the Scriptures themselves, so much more ought I to haue receaued the sence) as I thought my selfe more then halfe in heauen, when God knoweth I was ready to tumble into the pit of hell, thinking this way of the Scriptures alone of all other waies, the most infallible, and so certaine, as that I could not possibly erre thereby.

An example of the Authors case himselfe.

5. And being in this peremptory presuming veine, and straine of Scriptures, to adde as it were fuell vnto the fire of this my strong conceived imagination, I often tymes remembered, and with wonderfull admiration repeated, yea reiterated againe and againe that animous, couragious heriack sentence and speech of Apostolicall, and Propheticall fortitude (as to me it then seemed) of Luther him-

selfe

Luther. l. cont. Regē Angliæ. f. pho. 342. tom. 1. selfe, who alleadging Scriptures for his cause, and contemning all other proofes, thus triumphantly insulted ouer King Henry the eight: *Hic sto, hic sedeo, hic glorior, hic triumpho, hic insulto &c.* Here I stand, here I sit, here I do glory, here I do triumph, here I do insult ouer Papists, Thomists, Henricistes, and Sophistes, and all the gates of hell, much more ouer the sayings of men, be they neuer so hol-ly. God his word is about all: the diuine Matie maketh for me: so as I passe not if a thousand *Augustines*, a thousand *Cyprians*, and a thousand King *Henrys* Churches should stand against me. God cannot erre, nor deceiue, but *Augustines* and *Cyprians* may erre, and haue erred. So he.

6. And truly this bould kind of free speech affected me very much as then, for that it seemed to me simply to proceed out of the exceeding great confidence of his cause, and me thought that I felt and perceiued some part, and measure of the same spirit in my selfe at that time, which brought me also to this peremptory resolution, to wit, that whatsoeuer I spake forth of Scriptures, or could make but the least shew of wordes and warrant for out of Gods holy booke, that must nedes be true, certaine and infallible, in the very selfe same sense that I speake it, and could not possibly, no not by men, or Angells be controlled. The same spirit also did I obserue in many others of my brethren of the English Ministry, who in like manner, & some of them with great zeale, grounded themselues vpon Scriptures, euen as I did; which concurrence in opinion did not a little cōfirme me in this my owne headstrong imagination.

7. But afterwarde vpon better insight of matters many occurrences, and circumstances of no small importance for the shaking and ruinating of this false and tottering foundation, interposed themselues to the view of my vnderstanding: and these greatly calmed this seruour of mine and abated the edge of my appetite vnto the bare letter of the Scripture, and my owne Commentaries therupon.

Vpon 4. heads of triall set down by his Ma^{tie}. 79 Chap. 1.

8. For first I found, that euen *Luther* himselfe, that did thus confidently triumph vpon alleadging of Scripture against all ancient Fathers, Thomists, Sophists, Henricists, and the like, is not admitted nor followed by our English Church, in many of his maine positions of Religion, though we of England did, and do hold him for a cyte the great Saint, a flying Angell, one that had *Primitus spiritus* the prime spirit of the new Protestant Gospell: whereupon I haue heard some that haue presumed in their popular pulpit declamations, amidst their owne Sectaries to inuest him with the tytle of a fifth Euāgelist: If say, he is not belieued by vs, though he cyte neuer so many Scriptures, and neuer so confidently in sundry weightry positions and cōtrouerfies now in hand, as namely about the *Reall presence* wherein he most of all pretended, yea and had indeed founded himselfe vpon cleare and euident Scriptures. And is it any meruaile, when heresy departing from vnity, mult needes breed variety, and cause diuersity betweene the Sect-maister and the Sectaries? the Father of innouation and the followers? the author of Schisme and the maintainers? the inuentors of nouelties and the imbracers thereof? Let vs heare what old *Tertullian* saith to the same about 1400. yeares agoe, when heresies were yet but yong and as it were in their infancy. *Mentior* (saith he) *si non etiam à regulis suis variant inter se, dum vnusquisq; proinde suo arbitrio modulatur quæ accepit, quemadmodum de suo arbitrio eadem composuit ille qui tradidit. Agnoscit naturam suam, & originis suæ morem profectus rei.* Idem licuit *Valentinianis*, quod *Valentino*, idem *Marcionis*, quod *Marcioni* de abritio suo fidem immonare. Denique penitus inspecta hereses omnes in multis cum Auctoribus suis dissentientes deprehenduntur. I am deceaued, if they do not yet differ from their owne rules amongst themselues, whilst every man therefore tuneth the things which he receaued after his owne fashion, as the author deliuered them according to his fancy. The issue of the thing agnifeth her nature and argueth the manner of her origen. The same is lawfull

Luther
not euer
belieued
by vs, al-
though he
cyte the
Scriptures

heresies
si diffinitionem

De præ-
script. cap.
42.

for

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for the *Valentinians*, that was lawfull for *Valentinus*, and for the *Marcionites*, that was lawfull for *Marcion* to bring in an innouation in Religion at their pleasure. To conclude, all heresies being thoroughly looked into, are found in many thingsto dissent from the first Authors and broachers of them. Hitherto *Tertullian*. Can any more effectually prescription be made, then this, against the Heretickes of our daies? Do they not seeme to expresse and present the conditions and qualities of their ancient progenitors and forerunners? This then was my first cogitation, that albeit our English Protestants did well allow and admire that insolency in *Luther* of pressing Scriptures neuer so madly vnderstood, against Catholics: yet when he urged neuer so cleare Scriptures against themselves, and their opinions, they reiect and contemne both him and his Scriptures.

Abuse of
Scriptures
by Here-
tickes.

9. Secondly, I considered that when the Diuell tempted Christ he came not without his *Scriptum est*, he had the Word for his warrant, and therefore the lesse I meruailed that all Sectaries and Hereticks, from the very first foundation of Christian Religion, had principally founded themselves, and their heresies vpon pretence of Scripture, as may appeare by the seuerall workes of all the ancient Fathers, that confuted them: *Frequentes sunt in citandis Scripturis* (saith *Tertullian* :) they are frequent in citing Scriptures. They runne ouer the Law, Psalmes, Prophets, Gospells, Epistles and the residue of holy Scripture with great facility (sayth *Vincenarius Lyrinensis*) and euen in compa-

Cont. her.
cap. 35. See
the place,
it is well
Worth the
reading.

nis & conuiuijs, in market places and banquets, amongst their owne Sectaries, amongst strangers, priuately, publicly in the place, their bookes, in sermons, will they be full of Scriptures: *Nihil vnquam penè de suo proferunt, quod non etiam Scripturae verbis adumbrare conentur*: they bring nothing in manner of their owne, which they shaddow not and cloake with some Scripture or other, (not vnlike our *London Dames*, and the wiues of other great Towns and Citties at this day, I had

al-

Vpon 4. heades of triall set down by his Ma^{tie}. 81 Chap. 2.

almost added *Shrewsbury*.) *Omnes timent &c.* all of them swell
with pride, all of them promise knowledg, they are per-
fect Catechistes before they can their alphabet, *Ipsæ mul-*
eres hereticæ quàm procaces, quæ audeant docere, contendere, &c. *De præ-*
script. c. 4.
their very hereticall women how saucy, and malepert
they are, which dare teach, contend &c. So *Tertullian*.
And then further as *S. Nazianzen* before alledged well no-
terh, these hereticall Scripturians running ouer all the
corps of sacred Writ, nay galloping ouer the whole field
of the Scriptures, as though the whole were but a horse-
ræle, they do here and there, *vno verbo vel altero, tanquam ve-*
neni gutta inficiunt, with a word or two (of false exposition) “
as with a drop of poyson, infect the whole, peruerting
the true faith of Christ by their false sense of the Scrip-
ture, and that to their owne damnation, and damnation
of their followers, as the Apostle *S. Peter* doth signify. “

10. Thirdly, I considered that not onely the ancient
Hereticks, but also the moderne Schismatickes and Secta-
ries of our time, did by the one and the same spirit appeale
to the tribunall of Scriptures, and that both generally a-
gainst those of the Roman beliefe, & particularly among
themselues, the one against the other, as *Lutherans* against
Sacramentaries, and *Sacramentaries* against *Anabaptists*, and
those against these, and euery Sectary against his fellow,
and all directly against God, his Church, and his Truth.
And though ech Sectary professe to alledge Scripture, and
pretendeth neyther to build vpon the sandes nor vpon
the shore of priuate fancy, or his owne vnstable iudgment,
but vpon the mayne rocke of God his word: yet Heresies
grow on all sydes, and thereupon controuersies become
endlesse and interminable. I remember not long since,
that lighting vpon a little booke of the *Anabaptists*, I fell
vpon thirty places of plaine Scripture, and euery one of
these places seemed by the externe letter, to make perspi-
cuously for the aforesaid *Anabaptists*, and their heresies, which
yet in England we do condemne, and consequently doe

Contro-
uersies
grow end-
les by ap-
pealing
only to
Scriptures

hold all those places of Scriptures to be misalleged, abused, and faifely interpreted by them, be they neuer so many, seeme they neuer so plaine or pregnant.

31. But here I would demaund of any ingenious Protestant how the *Anabaptist* can euer be conuincd of his heresies by any groundes of Protestant Religion? VVill the Protestant appeale him to the Scripture? The *Anabaptist* can produce more texts, and alleage more plentifull places of Scripture, then he can. Will he referre the interpretation of the places cyted on both sides to the spirit? The *Anabaptist* presently presumeth and braggeth of a greater measure of the spirit then he. Will the Protestant accuse his spirit,

3. Reg. 32. as erroneous, and authour of a wrong interpretation, as 20. 21. 22. 23 *Michas* truly charged the false Prophets of *Iezabel*, when

he tould them that *Sathan* had offered vnto *Almighry God*, that he would go forth, and be a lying spirit in the mouth of all *Achabs* false prophets? Then will he reply againe, as

2b. 7. 24. *Zidekiah* did, And when departed the spirit of the Lord from me to speake in thee? VVill he conuent him before the Consistory,

and Tribunal of the Protestant Church, & Bishops thereof, as diuers haue bene, and were burned by them? The *Anabaptist* presently complayneth, and in this very iustly, that, it is no indifferēt kynd of tryall to be iudge in their owne cause. Finally will the Protestant remit it to the vmpiring of any other present Church, or be content that all Controuersies berwixt them shall fall to the decision of the Fathers? The *Anabaptist* kicketh against that, & cutteth of all meanes of triall with this text of Scripture, *Spiritualiū bono omnia dijudicat, & ipse à nemine iudicatur*. The spiritual man iudgeth all things, and needeth not to be iudged of any. Thus we see even amongst Sectaries theselves, Controuersies grow endlesse by Scriptures, though all pretend to belieue Scriptures, and plentifully to cyte the same.

8. Cor. 2. 15. 32. Moreover where the *Puritan* actiō in England swaeth most, as very vsually in good towns & great citties it doth: there

Vpon 4. heads of triall set down by his Matie. 83 Chap. 2.

there shall you find all their Preachers of this humour, they haue nothing in their mouthes but the Ghospell of Christ, the Ghospell of Christ, the pure Word of the Lord, as though their false & corrupted *Geneuā* Translatiō were eyther part of the Ghospell or Word of God. And they seeme so farre forth to confide to their English translatiō, as that they affect to alleage Scriptures only, putting one vpon the necke of an other, disdayning as it were to quote any Father or ancient writer for interpretation of Scriptures or confirmation of their doctrine, esteeming their own expositions, though neuer so vaine and impertinent, to be firme groundes for building any thing thereon, as out of the Scriptures.

13. And here I remember that not many moneths past perusing priuately with my selfe the foresaid booke of O. O. Emanuel, written by a Protestant against the *Puritans* Scriptures he among other things discouereth vnto the *German*, with ridiculous whome he maketh his Dialogue, some 15. seuerall places ly alleadged of Scripture, so falsely, and impertinently alleadged by the Puritan writers, that the *German* is enforced to conclude, *Thus I see already how ridiculous they are.* And verily he that shall read the places alleadged, & weigh them with any iudgement, will confesse that they are ridiculously applyed indeed, and yet with their followers all must be Scriptures which they speake, and the pure word of God vttered by the instinct of the spirit, be it neuer so fantastickly or fanatically applyed.

14. VVell then, to come to the Conclusion, when I saw, and considered all this, and had weighed the same, with that indifferency of iudgement that I possibly could, as, in a matter so much importing my soule, it stood me vpon; I began first to suspect this spirit of *Luther*, that auerred so confidently his assurance of the Scriptures, and true vnderstanding thereof, against a thousand *Cyprians*, a thousand *Augustines*, hauing no other ground thereof, then his owne particuler perswasion to that effect: which perswa-

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sion notwithstanding was, and is in many points, held & proued to be erroneous, by such as followed his breach, and namely by the Church of England: in which I saw many that reiected him, to be as confident in their owne perswasion, and to auerre for Scriptures, and the true Word of God, whatsoeuer themse'ues did found out of the Bible in their owne sense, and consequently I did inferre, as a most certayne sequele, that this profession of admitting, beleeuing or following Scriptures, ech man out of his owne sense and iudgement, without any certayne rule, band, or limit of exposition, cannot be sufficient to proue a man a Christian Catholicke, and no Hereticke, for that it may open the way to be an Hereticke, if his choice of interpretation be erreneous. And thus much of this first Consideration. There followeth the second.

The second Consideration.

That
Scriptures
were not
writtē for
many
yeares af-
ter their
Church
began.

VHEN Almighty God of his infinite goodnes & mercy, after that immeasurable space of eternitie, wherein the Blessed Trinity had raigned, & gloriously triumphed without any creatures, condescended to make a world, and to create man, and consequently vouchsafed therby to institute a visible society, company, or Church ypon earth, to acknowledge, serue, and honour him leauing vnto them sufficient directions whereby they might accomplish their seruice to him, and thereby to arriue to the haue of happines: the same most wise God governed the said Church for more then two thousand yeares, without any writtē word, that is now extant. And after this large space, when it pleased the Diuine Maiestie, that the history of the worlds creation, mans propagation &c. should be committed to writing for the benefit of succeeding posterity, he stirred vp that great gouernour of his

Vpon 4. beads of triall set down by his Ma^{tie}. 85 Chap. 2.

his people, and Prophet *Moyſes*, inabled him with a great measure of his principall, and propheticall spirit, inspired him, and then appointed him to compyle those famous bookes commonly called in Greeke *Pentateuch*, the first five bookes of the Byble, to wit, *Genesis* the booke of creation, *Exodus* the booke of their departure out of *Egipt*, *Leuiticus* the booke of Priests and Sacrifices, *Numeri* the booke of numbring the people, and *Deuteronomy* the booke of the lawes repetition.

16. In like manner the same God, whose pleasure was cuer to be with the *sonnes of men*, houlding the high hand of his diuine prouidence ouer his Church, inspired likewise and appointed others also after the example of *Moyſes*, holy men, to compose and write other bookes afterwards vpon diuers, and sundry occasions offered, as in theould Testament may be seene. But yet we shall not find, that any of those bookes of *Moyſes*, or any of the rest, that were written by the other Authors were digested, and collected in manner, and method of orderly institutions, as in all other arts, and sciences is wont to be done, but rather by peecemeale, and by parts as occasion fell out, the Authors thereof principally intending an historicall narration, rather then any exact doctrinall instruction: and the reason is this, for that the ordinary institution, and instruction of euery man how he ought to belecue, liue, feare, and serue God, was for all this tyme (before the law written) to be taken only from the Church by traditions of Fathers to their children: and after the said law was written, also euery man, and woman was not remitted promiscuously, hand ouer head, to the reading of those bookes: but he was sent to take his instruction, and institution from the ordinary Superiours, Doctors, Gouvernors of that Church and these were to expound the law vnto him. For which direction, and tradition we find this warrant and commaunding, yea prescribing authority, *Aske thy Fathers, and they will tell thee, thy elders, and they will declare vnto thee.* *Againe,*

How *Scriptures* were first written.

Deut. 32. 7.

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The lips of the Priest preserve knowledge. And yet in a third place
Gen. 18. 19. I know that Abraham will demand and teach his sonnes, and house-
hold, that they walke in my wayes &c.

17. And now to come from the law to the Gospell, from
Moyſes vnto Chriſt, and ſo to proceed orderly with the hi-
ſtory of the Church: as God is no changling, but euer
like himſelfe, euen ſo the beginning, proceeding, eſtabli-
ſhing of the new Chriſtian faith, and Church, was not
much vnlike, if not altogether reſembling the former. For
firſt this Church was planted by our Sauour at *Hieruſalem*
and ſpeedily by the induſtrious miniſtery of the holy A-
poſtles, aſſiſted by the inſtinct of the holy Ghoſt; ſpread
ouer the face of the earth: and yet neyther the Church, nor
the Apoſtles, the principall pillars of the Church, had as
at this time any written inſtruction or methodicall inſti-
tution deliuered vnto them, concerning their teaching,
preaching, or beleeuing, except only the articles of
the Creed, deliuered by tradition in the Church, as will
appeare in the ſubſequent Considerations. Secondly, the
inſtitution that they had, they receyued it by inſtruction
from our Sauour his mouth, and from the immediate in-
ſtinct, ſuggeſtion and inſpiration of the holy Ghoſt; who
was promiſed by Chriſt himſelfe (who could not lie,
nor deceaue) to aſſiſt the Church continually vnto the
worldes end: and by this inſtitution, and inſpiration a-
long they taught, and conuerted both Iewes, and Gentils,
inſtituted Churches, eſtabliſhing lawes and orders of life
by word of mouth, and tradirion only from hand to hand
before any thing of the new teſtament was committed to
writing. And this was the condition of the Church
for ſome yeares, and that in the infancy and purity of Chri-
ſtian Religion, as the Proteſtant muſt perforce confeſſe.
Thirdly, when the Wiſdome of heauen thought it expe-
dient, that ſomething ſhould be written, the firſt thing cō-
mitted vnto writing in the new Teſtamēt, was the Ghoſ-
pell of *S. Matthew*, and this was collected, and digeſted in
that

Matt. 13.
30.

Vpon 4. heads of triall set downe by his Ma^{tie}. 87 Chap. 2.

that very order, as it is now presented to the Church, and that some eight yeares after the ascension of our Sauour: then the Ghospell of S. Marke some five yeares after that: & then that of S. Luke written twelue yeares after the former, wherein diuers things omitted in the other Ghospell of are recorded. And last of all was written the Ghospell of S. Iohn, conteyning in it many great, and important matters, which are not found in any of the rest: and this was not written of 66. yeares after the first visible Christian Church was planted, and established by the comming of the holy Ghost.

38. And now as all the rest were written vpon particular occasions, so especially was this famous Ghospell of S. Iohn, which is the very key, opening the doore vnto the vnderstanding of all the rest, and particularly vpon the occasion of Ebion, and Cerintus their heresy, which impugned the Diuinity of the Sonne of God. Whereupon I do inferre, that for that which concerneth the new Testament, the Church was for diuers yeares without any Scriptures at all: and for 66. yeares (which is the age of a man) the points related by S. Iohn more then were written in the other Ghospells (which are many and most important) were receiued and belieued in the Church by traition onely. And now for Conclusion of all, I would demaund bur one thing of the Protestants, that make such shew of appealing vnto Scriptures, and the Primitiue Apostolicall Church: & this was demâded aboue 1400. yeares agoe by S. Irenæus before cyted, who liued in the very next age after the Apostles vpon the very like occasion: *Sineq. cap. 4.* *Apostoli Scripturas reliquissent nobis &c.* If the Apostles had left vnto vs no Scriptures at all, yet ought not we to follow that order of tradition, which they left to those to whom they committed their Churches? So that holy Bishop and Martyr: especially ought we not to follow that order of tradition, since the true worship of God, and the saving doctrine of the Ghospell of Christ continued for 2000.

yeares

The Church continued many yeares without written Scriptures

*sed necesse
est ut nonnulli
sine verbis
sine scriptis
sine*

*Iren. lib. 3.
cont. her.
cap. 4.*

yeares in the time of the law, and for many other yeares in the dayes of the Ghospell; and that in the brest of the Church, to be deliuered by tradition only without the help of any word written?

19. Wherby we cannot but discerne, and must acknowledge that Scriptures or the written word of God, were not so absolute necessary for the reuealing of God his will vnto mankind, and the continuing of man in that sauing knowledge of him: but that his Diuine Maiefty might haue propagated, and preserued his doctrine, and man in the truth by tradition only of word of mouth, without any Scriptures at all, if it had so pleased him, as he did for many ages and generations togeather, both before the first great diluge by water, in the dayes of our first Patriarkes, vntill *Abrabā* his time, whome he chole for the head of his people: as also afterwarde when he directed the same people by like tradition, as well in *Egipt*, where they remayned in most cruell bondage for 400. yeares, as else where, before *Moyse* wrote his forenamed bookes. And the like he might haue done with Christiāns to the worlds great generall consummation & last inundation by a flood of fire (according to *S. Irenaus* his sentence) if he had listed, as hauing instituted a more orderly, exact, and authorized Church; yea, and hauing indued it with greater priuiledges, according to the perfection of the new law, aboue the old, then he had done vnto the former of the *Iewes*. Whereupon it must needes follow by force of necessary consequence, that the tradition of this Church, and pure authority therof, both in propounding Scriptures vnto vs, and discerning the same which are truly Scriptures, and which are not, as also for deliuering vnto vs the true sense, and meaning therof in their interpretation, and exposition, is much more to be respected by vs then was that of the *Iewes*. Forasmuch as Christ our Sauour promised the continuall assistance of his spirit vnto this Church, and that in such measure, as that it should alone be

Vpon 4. heads of triall set down by his Ma^{tie}. 89 Chap. 2.

be able to withstand all the infernall power of *Sathan*, and the gates of hell, *idest*, the very entrance of all kynd of error, or herely into it whatsoeuer.

20. These then, that neuer so solemnely and neuer so confidently professe that they for their partes do belicue, and follow the Scriptures, without due reference, or respect to the Church, forsomuch as all Sectaries and Hereticks, that are no Catholicke Christians do professe the same, as hath bene already euidently shewed, that is to say, they will openly beare the world in hand, that they build their whole Religion vpon the maine foundation of the Scriptures: whereas notwithstanding it is out of question that they rather build vpon their owne idle heades and tanaticall spirits; forsomuch as they deduce their acknowledgement of Scriptures, and the interpretation thereof from their owne braine, sense, and priuate fancy, and not from any more stable authority at all.

How Hereticks do handle Scriptures.

21. This is made euident, and perspicuous, if we examine any the least sect, or sectary in the world, or compare many of sundry sectes together, for that euery one of them, though as opposite among themselves, as heauen and hell, light and darkenes, God and Beliall: yet will all pretend to build vpon God his word, all will appeale vnto Scriptures, the *Lutheran*, *Caluinist*, *Anabaptist*, *Brownist*, *Protestant*, and euery other sectary: but when you tye them to the point, bring them to the examination of the Scriptures, question them concerning these two particulars, to wit, which is Scripture, & how it is to be vnderstood, then do they appeare in the liuely colours of Heretickes, then do they discouer their owne hereticall fancies to be both all, and the chiefe groundes, that euer they had to build their religion vpon, as by the ensuing Considerations will better appeare in both the heads before touched.

M

THE

The third Consideration.

How to
know
what is
truly Scri-
pture.

IF the Oracle of the Prophets, and Apostles, the diuine
Writ, I meane so called, because the holy Scriptures
were written by the ministry of Propheticall, and Apo-
stolicall men, be in their owne nature of that sublime ex-
cellency, and transcendent eminency, as hath bene for-
merly decyphered and discouered vnto vs: If the autho-
rity of the said sacred Writ be not humane, but diuine, not
the word of any mortall mā, nor proceeding frō any earth-
ly spirit, but the word of the immortall God, breathed frō
his heauenly spirit: and consequently, if it be not in it selfe
most holy, sacred, sure, certaine, and of infallible truth;
then let vs assuredly know, that as on the one side, it is a
capital crime of sacrilege to decree any thing for Scrip-
ture which is not, or to intrude any humane writing in-
to the participation or association of Gods Diuine word:
so it is a sinne no lesse damnable on the other side to call
rashly into question, or to disauthorize any part, or par-
cell of that which is Scripture indeed, or to deny therun-
to the honour due to diuine and sacred Writ: and ther-
fore it highly importeth vs aswell in the one as in the o-
ther to mannage our selues with all humility, sobriety,
modesty, and circumspection, in a matter so weighty as
the Scripture is, and so neerely concerning the eternall
saluation or damnation of our soules.

23. Now then if the point standeth thus, it behoueth
vs indeed (if in any other matter, then especially in this)
to vse all carefull and exact diligence, that we may find
out that certaine rule, and infallible direction before men-
tioned, that by the immediate guidance thereof we may
most certainly attaine vnto this, to wit, to know, what
is truly Scripture and what is not: & if euer this were ne-
cessary

Vpon 4. beades of triall set downe by his Ma^{tye}. 91 Chap. 2.

cessary, then much more in these later and worse daies, and times of schisme and heresie, when as no small controversies are stirred vp about the same.

24. For wheras so many dangerous Sects, and heresies of perdition (to speake in the phrase of the holy Ghost) *The place* are raised vp from hell in these our vnfortunate times (vn- *is above ciu* fortunate indeed in respect of them,) and that within the *red.* compasse of one age, since one luxurious *Luther* opened the first gappe to the generall detraction; all which schismes, and heresies (as before hath bene notified) couertly shroud themselves vnder the name and pretended veile of Scripture: the first contention, and now most necessary question to be discussed with them, is what books of the Bible or partes therof are truly Scripture, & what are to be wiped away, & to be cut off fro the sacred Canō of holy writ: and all to this end, that we may vndoubtedly know vpon what groundes we may stand safely, in citing authorities from thence.

How to know what is Scripture and what is not.

25. Furthermore, forasmuch as all the bookes of the sacred Bible, Gods holy volume, haue comonly, & anciētly hitherto bene deuided into these three orders or rankes: the first into, such as were neuer called into questiō by Catholick men though there neuer wanted hereticks calling themselves Christians, & reformed Christians, as the Protestants do at this day, that impugned the same, as the *Basilidians*, and the *Marcionists*, reiecting the ould Testament, as indited by an euill God, and *Fausstus Manichæus* contemning all the foure Ghospelles, as written by impostors.

Apud Irenæum l. 1. c. 20. 22. 29.
Apud Aug. l. 32. cōs. Faustus c. 2. & l. 34 cap. 3.

26. The second into such bookes, as albeit some men did for some time doubt, whether they were Canonically or not; yet afterwarde they are receiued into Canon by the whole Church: that is, held for diuine books, written by the spirit of God, and of such infallible truth, as they may be a Canon or rule, or sure direction vnto our infirmity, for any thing that is found in them. For so *Augustine*, from the Etimology of the word describeth the

Conf. 3. 92. Dutifull & respectiue Considerations

meaning of the word *Canonick*; being applied as a fit Epithete vnto the Scriptures.

27. The third order is into such bookes, which notwithstanding they go ordinary in the common Bibles, and containe in them many good morall instructions of piety; and were sometimes by some particuler men esteemed for essentiall partes of the Scripture: yet were they neuer so accompted by the vniuersall Church, and therefore they are called *Aperyppha*, that is hidden or obscure, for that their authority was neuer receaued, or published generally in the Church, and for such are reckoned the third and fourth of *Esdras*, the Appendix of the booke of *Iob*, the booke of *Hieremy*, intituled *Pastor*, the prayer of King *Manasses*; and finally the 151. *Psalme*.

28. I say now, this tripartite diuision of holy Writ, being thus generally admitted, and receiued by all orthodoxe Deuines, doth it not concerne every man that is carefull of his soules saluation, to inquire diligently after the pursuite and knowledg of these things, especially in this generall summoning, and appealing of all vnto the Scriptures for the finall decission of all Controuersies?

29. And now to speake something to the point concerning these three rankes and orders of books. The third of these is generally reiectcd by all, as well Catholickes as Protestants: the first is admitted by all. All the question then is concerning the second, and this comprehendeth sundry bookes both of the old and new Testament, as of *Hester*, *Baruch*; certaine parcelles of *Daniel*; the bookes of *Tobias*, *Iudith*, *Sapientia*, *Ecclesiasticus*, and the first and second of *Machabees* out of theould Testament, and certaine parts of the Ghospell of *S. Marke*, *S. Luke*, and *S. Iohn*, with the Epistles of *S. Iames*, *S. Iude*, the 2. of *S. Peter*, the 2. and 3. of *S. Iohn*, and the *Apocatyps* out of the new. All these I say are receiued by those of the Roman Religion for Canonick Scriptures, in the sense before defined out of *S. Augustine*: that is to say, for holy and diuine bookes; written by

What
books are
now in
Contro-
uersy.

Vpon 4. heads of triall set down by his Ma^{tie}. 93 Chap. 2.

by the finger of Almighty God, by the ministry of those who were *Pennes of a ready writer*, and consequently these of the second ranke, were of no lesse authority, nor infallible verity, then those of the first order, for that in things immediatly, and a like proceeding from God his spirit, there can not be lesse or more truth, but all are of equall credit, and so equally to be receaued, honoured, esteemed, and belieued. And thus much for the Catholickes, who for a infallible ground, and assured direction in this matter follow not any priuate erring spirit, but the neuer-deceiuing authority of the Church; which Church and spouse of Christ being guided by the spirit of God, according to the promise of Christ her bridegrome, hath from all ancient time in former ages, in her Councils, Synodes, and Ecclesiastical Decrees, notified, declared, determined, and established the authority of these foresaid bookes of the second rew for infallible and Canonickall: that is to say, declared them to be such, and euer haue bene such, to wit, of most certaine and infallible truth, though sometimes and amongst some men there haue bene doubt therof. And this is the manner of the Church to declare what is Scripture, but not to make it.

30. But as for the Protestants, I find such diuersity and contrariety, such opposition, and contradiction among them, that they seeme vnto me as *mē intangled*, shall I say, may perplexed, and distracted, not knowing what to doe, or whether to fly, or which way to turne them in this great busines of discerning, and admitting Scriptures. And surely the reason of all this misery ariseth from themselves alone: *Perdition tua ex te*, it was spoken of Israells transgression, but neuer more truly verified, the of hereticall innovation: for that these miserable deceived, and deceiuing soules leauing the high rode of the Churches prescription, can neuer possibly attaine vnto any infallible direction, one following one thing, and another another, and that in this maine point of the Scriptures importance, *Quot ca-*

Hof. 13

Protestants follow their own choice or electio in admitting or reiecting Scriptures.
2. Cor. 2 15,
26.

quia, tot sententia, every man will be a chooser, euerie one will shew himselfe an Hereticke: whence it commeth to passe, that Gods word is wretchedly abused, blasphemed, reiected by some, rent and torne in peeces by others, and that which on God his part was ordained, and prepared for them to be a *sauour of life, vnto life*, becommeth by their misusage of it a *sauour of death, vnto death*: and to speake all in a word, through the fault of their owne peruerle will concurring, and God his most righteous iudgment following them hard at the heeles, it commeth to passe, that, that word which was giuen as a pillar of fire to direct, and lighten them into all verity, is turned into a pillar of smoke, so darkening and infatuating their vnderstanding, that they rush headlong into all kind of heresie.

Premonition.
pag. 36.

31. This being well peceiued by his Maiesty of England, according to that notable apprehension of his Noble Nature, he, as it were out of a pious, zealous, and Religious disposition (though wrongly misled by some time-serving, and Statizing Theologue, who is somewhat too neere vnto his Royall Person) writeth as in part before you haue heard, concerning the Scriptures, and it is in effect as followeth: *As for the Scriptures, no man doubteth, I will belieue them. But euen for the Apocrypha, I hold them in the same account that the Ancients did: they are still printed and bound with our Bibles, and publicly read in our Churches, I reuerence them as writings of holy and good men, but since they are not found in the Canon, we account them to be secundæ lectionis or ordinis (which is Bellarmines owne distinction) and therefore not sufficient, wherupon alone to ground any article of faith, except it be confirmed by some other place of Canonickall Scripture.* Thus writeth his Maiesty, out of a good meaning no doubt, and therefore great pittie it is, that so Vertuous and Religious a Hart should erre, or conceipt amisse. But who shall determine, whether these Scriptures here called Apocrypha (which are those of the second order before mentioned) be Canonickall Scriptures or not? Here lyeth the substance of the questiō. His Ma^{ty} heere

Vpon 4. heades of triall set downe by his Ma^{tie}. 95 Chap. 2.

here, vpon the suggestion of his Domestickall Ministers of England; saith no: but the ancient Church of Christendome saith yea, as doth also the present: and her iudgement being in this case aboue all earthly authority, is to strike the stroke betwixt God, and man. Let the word of my Soueraigne in all other things stand as the strong mountaine, that may not be remoued, and as the law of the Medes and Persians, which could neuer be altered; only let not my lord the King be displeated with his seruant, and subiect in this, if his word may not stand, but must of necessity fall to the ground: as being countermaunded by the word of God; that can not, nor will not be disauthorized by the word of any mortall man.

Dan. 6. 15.

32. It was suggested to his Ma^{tie} (but sinister was the information) that Cardinall Bellarmine in his first booke *de Verbo Dei*, cap. 4. held the former distinction of *secunda lectionis* or *ordinis*, and that in his Maiesties sense: but it is nothing so, in the sense that here is set downe by his Ma^{iesty}, to wit, that this second order of bookes, are of lesse authority then the first. For albeit Bellarmine doth (as before hath bene said) deuide all the bookes that are in the Bible into three ranks or orders, first into such as were neuer called in question by any Catholicke men: Secondly into such as notwithstanding sometimes haue byn doubted of by some, yet were afterwards admitted by the whole vniuersall Church: And thirdly and lastly, into Apocrypha: yet doth he not either call those bookes of the second order Apocrypha, or *secunda lectionis*, as here is set downe, nor yet *secundi ordinis* in his Maiesties sense, as though they were lesse to be believed, and of lesse authority then those of the first ranke; but rather he auereth the quite contrary, that they are all of one and the selfe same authority. And therefore whosoever he was that suggested this place of Bellarmine vnto his Ma^{tie}, he dealt not well and sincerely therein with his Prince, and he is bound by the law of conscience, and by the law of a subiect towards his Soueraigne

Bellarmino
diuision
of the
bookes
of Scrip-
ture.

raigne to acknowledge his errour; were it of malice, of of ignorance committed, and humbly prostrate vpon his knees, to craue pardon for this abusing of his Lord, and euer after to beware how he presume to whisper any such vntruth palpable, and notorious falshood into the eares of his dread Lord and King.

33. But now forasmuch as this point of denying the infallible authority and irrefragable credit of any the least booke, part, or parcell of Scripture, is so heynous, and temerarious a sinne as before we haue touched; yea, and that committed against the Blessed Spirit, that breathed them all, and streamed these pure waters of life from one and the same liuing, and life-giuing fountaine: Let vs in the name of God, *in timore & tremore*, euen with feare, and trembling, since the horror of the sinne committed requireth this at our hands, examine a little in what a dangerous, nay damnable state the Protestants of our dayes do stand in, about their disauthorizing of Scriptures, not in blotting out one booke alone, but in wiping out many together from the number of the sincere Canon: and let vs further consider in what a gaze, and maze they stand, being vncertaine of their ground also, what they ought to belicue, hold, or determine, after they haue lost the sure and stable-staying anchor of the Churches authority in this behalfe.

A sufficient
Prescrip-
tion for
authori-
zing these
books for
Diuine
Scripture
being
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agoe.

34. As for example, the Catholickes do belicue all those bookes before mentioned, which are *secundi ordinis* in *Bellarmino*, both the ould and new Testament, to be Canonickall Scriptures of intallible truth: and the reason is drawne from the Church, for that she in her ancient Councells hath admitted the same for such, at leastwise since the 47. Canon of the third Councell of *Carthage* was enacted, wherein *S. Augustine* himselfe was present, and subscribed to the said Canon, which Canon auerreth them to be bookes of true Canonickall Scriptures: amongst which for example goeth the Epistle to the *Hebrewes*: and of this, my purpose

Vpon 4. heads of triall set downe by his Ma^{tie}. 97 Chap. 2.

posse is at this present to make some particuler Consideration, for that the time (within whose limyts I am straitened) will not easily permit me to treat of all.

35. This Epistle then is belieued of the Catholicks, to be a true part of Canonickall Scripture, and written by *S. Paul* as well as the rest, for that it was so receaued by the Church in old time, as namely in the Councell of *Laodicea*, the 59. Canon. And after that againe in the third Councell of *Carthage* before mentioned, and cyted in diuers other Councells, and namely in the first *Nicene* (whose authority his Ma^{tie} of England offereth to stand vnto) in the first *Ephesine*, and of that of *Chalcedon*, in all the grand Parlements of the worlds Generall Councells it was receaued, and acknowledged as the genuine Epistle of *S. Paul*. But now in these our vnhappy times matters be raked into Controuersies againe, and that after the whole Church hath in diuers Synods established the thing; and euery sort of Sectaries will needes adhere to their owne brayn-sicke fancies, and will preferre their owne priuate opinion before the publicke determination and resolution of the Church. Amongst all others, as the Captaine and ringleader of the rest vpstarts, *Martin Luther* (but it was after he had broken vow, and cloyster, and married a Nunne) taketh vpon him to censure the matter in his Prologue to that Epistle, reuersing, as erroneous, the graue and infallible iudgement of so many Generall Councells directed by the spirit of God; his wordes be these: *This Epistle* (saith *Luther*) *was neither written by S. Paul, nor by any other Apostle, and it containeth in it some thinges contrary to the Euangelicall and Apostolicall doctrine.* This was *Luthers* heady and giddy censure of this admirable parcell of holy Writ. Will any man hereafter so desperately cast away himselfe in crediting him, who thus discrediteth Gods word?

36. With *Luther* in this poynt conspire all the learned *Lutherans* about the disauthorizing of this holy Writ, and namely *Ioannes Brennius* in his Confession of *Wittenberg*.

Conf. 3. 98 . Dutifull & respectiue Considerations

cap. de sacra Scriptura, and the foure *Magdeburgian* good fel-
lowes in their first loud-lying Century, the 2. booke, the fourth
Chapter, Col. 55. and that audacious, and impudent Exa-
myner, and Censurer of all the learning, and learned men
of the whole Christian world, I meane *Martinus Kemnissius*
in his examen of the 4. Session of that famous Councell of
Trent: And vpon this these men aduenture all their soules.
VVill any man suffer himselfe any longer to be deceaued
by such pure reformers, nay rather impure impostors? But
John Caluin the next succeeding reformer of these Refor-
mers being to beginne a new sect of his owne head, he
thought it most conuenient to oppose himselfe against the
Lutherans in this point, and therefore in his first *Institutions*
printed in the yeare of our Lord 1554. *cap. 8. §. 2. 16.* he pro-
ueth that the *Lutherans* do erre in this poynt in houlding it
not to be an Apostolicall Epistle: yet he will not affirme
that it was written by *S. Paul*, but rather perhaps by *Ban-*

How Cal-
nin oppo-
seth him-
selfe to
Luther &
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with the
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lickes.

nahy, or *Luke*, as may appeare in the same *Institutions*, Chap.
10. §. 83. and Chap 16. §. 25. Vpon which scruple ray sed by
M. Caluin, the *Caluinian* Ministers at a certaine Conuenti-
cle of theirs, held at *Poyssy* in *France* in the yeare 1562. do in
the third article of their Confession, set downe this Epi-
stle to the *Hebrewes* to be diuine Scripture: but yet *incerti au-*
thors, they leaue the authour of it to be doubtfull. And
this is a subtrilltrick peculiar to *Caluin* his inuention, to
wit, to differ from other Protestants, and yet not fully to
agree with the Catholickes, but to haue something sin-
gular to himselfe, as you see in this controuersy, and it
might be proued in many other.

37. And here now I would demaund, vpon what war-
rant in the world doth *John Caluin*, and his Sectaries con-
tradict, and oppose themselues against *Luther*, and his fol-
lowers in this point? Certaine it is, he agreeth not with
the Catholickes at a l: and it seemeth then, nay it is more
then certaine he followeth a seuerall way, and straine by
himselfe, and hath no ground, or guide therein but his
owne

Vpon 4. heads of triall set down by his Ma^{tie}. 99 Chap. 2.

owne will, iudgement, choice, and election.

38. The like dispute I might propose about other bookes, or partes of Scriptures, and namely concerning the Epistle of *S. Iames* and the *Apocalyps*: the former whereof is reiected both by *Luther*, and all the forenamed *Lutheran* writers, *Brentius*, *Kemnitius*, and the *Magdeburgians*; all these auouch it to be no Scripture: but yet it is asserted, and assured by *Caluin* and the *Caluinists* for genuine, and vndoubted Scripture. The second, which is that mylticall booke of the Reuelation composed by that high-soaring, and Egale-winged *Iohn*, *S. Iohn* surnamed the Deuine this booke, though it be in like manner discredited, and disauthorized from Canon by *Luther*, and most of his followers, as namely by *Brentius* & *Kemnitius* in the places before alleaged; yet is the same booke eagerly defended against them by *Caluin* and his followers, and good reason they haue they in their iudgment for it, forasmuch as thence they take vpon them to demonstrate the Pope to be Antichrist, and the VVhore of *Babylon*, in regard of the seauen hilled Citty, & I know not vpon what imaginations besides. And this Consideration may be presumed to haue bene an especiall motiue vnto those chiefe *Lutherans* the *Magdeburgians*, causing them to forsake both their Father *Luther*, and their *Lutheran* brethren in this cause, and to concurre, and conioynethemselues with *Caluin*, and the *Caluinists* in defence of the *Apocalyps*.

Why the
Apocalyps
reiected
by *Luther*
is accep-
ted of
Caluin &
Caluinists

39. And yet I do not perceiue how his Maiesties assertion here about these bookes, doth not rather agree with the *Lutherans* then with the *Caluinists*, for so much as he holdeth all those bookes for *Apocrypha* & no *Canonicall* Scripture, which are named by *Bellarmino* to be *secundi ordinis*: in which second order (as before hath bene declared) the *Cardinall* comprehenderh also these Epistles, to wit, the Epistles to the *Hebrewes*, that of *S. Iames*, and the *Apocalyps* and consequently it is necessarily deduced, and interred vpon his Maiesties wordes and discourse, that he shoulderh

these

these for no Canonically Scriptures. And this is contrary vnto *Caluin*, and vnto the Church of England, and vnto his Maiesty himselfe: for he auoucheth them to be Scriptures, and so vpon my knowledge doth the present Church of England. And lastly his Maiesties so long standing vpon the *Apocalyps* in this his *Premotion*, doth well shew that he esteemeth it for Scripture: and this contradiction also must light vpon him, who against knowledge and conscience (if he hath eyther) wrongfully suggested the place of *Bellarmino* vnto his Matie.

The conclusion of this Consideration

40. But my maine Conclusion of all is this, that nothing can be certaine, as here it is sufficiently prooued, when a man once departeth from the Authority of the Church (for this is a certaine rule vnto all, & such a rule as is authorized by God himselfe:) for then every man may make and vnmake Scripture at their pleasure, & vpon their owne perill. But sure I am, that he can neyther giue, nor take away diuine authority from the Scriptures. And if you say, that neyther the Church can do this, I demaund first, who art thou that comparest thyself with the whole Church? I graunt it to be true, but yet let me tell thee this withall, that though the Church cannot giue diuine authority to any writing which from the beginning was not truely Scripture, nor take away the same from any part of that, which from the very beginning was Scripture: yet may the Church declare what bookes were written by Prophetically or Apostolically men, as before hath bene said, and consequently by the finger of the holy Ghost, and so were Canonically Scriptures, and of infallible truth: and this might the Church know partly by tradition (others not knowing the same, might without suspicion of heresy doubt of their authority before the said declaration of the Church) and partly also by the euer guiding assistance of the holy Ghost in her Synodes, when any such weighty matters, for direction of the whole Church, were treated: in which Councells the

the said Church after due inquisition made, and innocation of the holy Ghost (as her common custome is) might no lesse conclude, and bind all with *Visum est Spiritui Sancto, & Nobis*, then did they of the first Councell in the Actes of the Apostles, which no priuate man hath authority to do, though *Luther* and *Caluin* presumed to determine the same.

The fourth Consideration.

THE brieft summe of all hitherto treated of in this second Chapter concerning the Scriptures, is in effect thus much: first, euery belieuing & appealing vnto Scriptures, is not sufficient to proue a man a Christian Catholike, for that eeh Secretary doth offer this. Secondly, that tradition without Scriptures might haue continued as sufficient for instruction, if God had so pleased, according to that of *S. Irenaeus* before cited: and this is proued for that both the Church vnder the law, and vnder the Ghospell, were instituted & ordayned by tradition without Scriptures, as appeareth by the very time of the writing of the Scriptures, both of the old and new Testamēt after that the Church was first planted. Thirdly the written Scriptures are distinguished & discerned what is Scripture, and what not, what Canonically, and what Apocrypha, and that by tradition, and this is all about the letter of the Scripture only. There resteth yet the greatest point of all, and of most importance behind, and this is, how true Scriptures are to be rightly sensed and interpreted. For if that of *Tertullian* be true in the 17. Chapter of his Prescriptions, *Tantum veritati obstreperit adulter sensus, quantum & corruptor stylus*: A false glosse marreth the truth, as much as a naughty text. Or that of *S. Hierome*: *Nec putemus in verbis Scripturarum esse Euangelium. sed in sensu. non in superficie. sed in medulla, non in sermonum solis, sed in radice rationis.* Neither

How the true sense of Scripture may be tried.

1.

2.

3.

4.

Hier. c. 3. in epist. ad Ephes.

Aug. in
psal. 140.
præf. pro-
pe inuicem.
7

Lib. 3. Ep.
epist. 19.
Constant.

Ambrosi.
3. c. 3. in
Lucan.

Lib. 4.
Epist. re-
gist. epist.
40.

The dan-
ger of rash
vsing or
abusing
the Scrip-
tures.

In Comen-
tar. ad Ga-
las. 2.

let vs thinke, that the Ghospell resteth in the wordes of the Scriptures, not in the sence of the Scriptures, not in the innd or baky letter of the wordes, but in the marrow of the meaning, not in the wordy leaues, but in the root of reason, by a right vnderstanding thereof. Or that of S. Augustine to the same effect: *Si in Scripturis sanctis profunda sunt mysteria, quæ ad hoc absconduntur, ne vilescant, ad hoc queruntur, ut exerceant, ad hoc aperiuntur, ut pascant*: if there be profound mysteries in holy writ, which are therefore hid that they become not vile, therefore sought after, that men may be exercised, and let on worke, therefore disclosed, that they may feed. Lastly, *Si mare sit diuina scriptura, habens in se sensus profundos, alii ueritatem Prophetiarum enigmatum*, as S. Ambrose auerterh: If diuine Scripture be a sea, contayning in it bottomles depth of profound senses, that is, the depth of propheticall riddles, questions and predictions &c. *Si machera &c.* as the same authour hath it: If it be a sword with a sharpe and cutting edge, oh then how warily ought we to walke in this way of sensing Scriptures? *Qua nihil aliud est nisi Epistola quedam omnipotentis Dei ad creaturam suam*, as S. Gregory speaketh; which is nothing else but a certaine Epistle of the omnipotent God vnto his owne creature.

42. If a subiect should eyther maliciously, or negligently misinterpret the letter of his Prince, and that in a matter of some great moment, should he escape seuerer punishment? And shall the treacherous hereticke, who wilfully and maliciously vpon his owne peruerle choice depraueth corrupterh, and misinterpreteth the Scriptures, the letter, Epistle, and proper hand-writing of his God, escape deserved condemnation? *Grande periculum est in Ecclesia loqui, ne sorte interpretatione peruersa, de Euangelio Christi, hominis fiat Euangelium, aut, quod pius est, Diaboli*. So S. Hierome. It is no small hazard to speake in the Church, least happily the Ghospell of Christ, become the Ghospell of man, or that which is worfe, the Ghospell of the Diuell, and all by a peruerse, and naughty interpretation. Is the Scripture a bottom-
lesse

Vpon 4. heades of triall set downe by his Ma^{ty}. 103 Chap. 2.

lesse sea, and is there no danger of drowning, nay dam-
ning in hell, if men be to bulie with it to abuse it? Is the
Scripture a sword, as S. Ambrose resembleth it, or a two-
edged sword, for so S. Paul to the Hebrewes compareth it; &
is there no danger of cutting, and wounding, and killing
by this sword, if it be vnwarily handled? *Scriptura sancta* Lib. 1. in
(saith S. Ambrose) *attento animo legenda, ne quis eas cum legerit,* Luc. 2. c. 3.
quasi puer macheram tractare per infantiam fortiora arma nesciret, prope finē
magis, vulnus ex imprudentia, quam salutem ex lectione sentiret. In lib. 7. cap.
firmos enim tela sua vulnerant: nec potest bene viui armis, qui ea ferre
non nouerit. Sacred Scripture must be heedfully read, leatt a-
ny man that readeth them be vnskillfull to handle these
stronger weapons, as a child, by reason of his infancy,
skilleth not how to handle a sword, and consequently ra-
ther reccaueith and incurreth the wound of damnation
through his imprudency, abusing them, then the help of
saluation by the right reading of them. For the weake
are wounded by their owne weapons: neyther can he vse
weapons well, who knoweth not to weild them.

43. It is excellently obserued by Theophilact, and it is
the common obseruation of all the Fathers, that when the
Apostles curiously inquired (*nondum enim ex Alio Spiritu sancto*
repleti, for as yet the holy Ghost was come vpon none of
them) after the knowledge of the day, and houre of iudg-
ment, when the time precisely should be, *occultat Christus,*
non ignorat diem, he hideth the day, he is not ignorant of
the day (let Caluin, and his sectaries blaspheme, as long as
they will against the knowledge of Christs sacred huma-
nity:) and the reason rendred of this, *Ne cognitio diei iudicii*
tanquam machera &c. Least the knowledge of the day of
iudgment (reuealed by Christ vnto his Apostles) should
proue a sword put into a chilles hand. Thus then you
see both by ali former examples, and especially by this last
of the Apostles themselues, what a dangerous way the
path of the Scriptures is to walke in, if we be not warily
guided therein. For as by the natiue, and genuine inter-
pre-

pretation of Gods sacred Epistle (as S. Gregory stileth holy VVrit) men are directed aright through the sourses of the seas of this world, to ariue securely at the haven of saluation: euen so by the erroneous, and false exposition of the same Scripture, men are deceitfully misguided, & wrongfully lead, as it were blind-folded, into the brakes, and briars of pestiferous, and pernicious heresies, to the euermlasting damnation both of the beginners, and followers.

44. S. Paul calleth the Scripture the *sauour of life vnto life, and the saouour of death vnto death*; which as it is true in that place, in respect of the sauing of some, and the perishing of others: so it is most true in regard of the right sensing of it by the sonnes of the Catholick Church, who follow Catholicke interpretation, and the wrong interpreting of it by others, as are out of the Church, and adhere vnto false exposition, and hereticall innouation.

Cap. 39.
prescript.

45. Tertullian is of opinion, that the Scriptures themselves are so disposed by the will of God, that they should minister matter vnto Hereticks: his reason is, because he readeth in Scripture, that there must be Hereticks which without Scriptures could not be, and yet his meaning is not, that the Scriptures are the cause thereof. Christs propheticall prediction, was no cause of Iudas treason, but rather mans temerarious presumption vpon Gods word, and precipitate intrusion into his booke, by erroneous and false conceived opinion, is the true cause of all error and heresy.

The cause
of Heresies.

46. S. Augustine writing to Consentius, doth excellently discover the cause of heresy in these words: *Omnes Hæretici Scripturas sibi videntur scrutari, cum suos potius scrutentur errores; & per hoc, non quod eas contemnunt, sed quod eas non intelligant, Hæretici fiant*. All heretickes do seeme to themselves to follow Scriptures when in very deed, they rather tollow their owne errors; and hereby it commeth to passe, that they are made hereticks, not for that they contemne the

Script.

Scriptures, but for that they vnderstand them not.

47. But heere me thinks, I heare the Hereticks ob-
iect (as I haue heard them often, whilest I did frequent
their hereticall Conuenticles, and Sermons) that the
Scriptures are easy to be vnderstood: That the Word is
neare vs, not farre from vs: That it is a lanterne vnto our
stepps, and a light vnto our pathes. And thus will they
fly through the law, and the psalmes, the Prophets, and
Apollles, as *Vincentius* noteth of the Heretickes of his time,
to proue the facility of the Scriptures. To this I answer,
and grant it to be true in respect of sundry passages of holy
Writ, where the lambe may wade as well, as the Elephant
may swimme; yet that other places of Scripture are hard,
intricate, mysticall, and very apt to be mistaken, besides
many proofes; and those most pregnant that might be
brought out of the Scriptures and Fathers, the experience
of our vnfortunate dayes doth most clearly cuince.

48. For otherwise how commeth it to passe, that all
Christendome is in an vprore about the exposition of
Scriptures? How grow so many contentions amongst the
learned at this day? Why haue we so desperate, and obsti-
nate heresies, grounded (as the heretickes thinke) vpon
such apparent, and pregnant places of Scripture, as that
the Authors thereof (being deceaued themselves, and de-
ceiuing others by the Scriptures) will rather desperately
choosetho loose their liues, & their soules together, then
to forgoe, and abiure their opinions in matter of religion,
which once by the least apparent shew of Scripture,
they haue begunne to defend: These men though neuer so
learned, neuer so wise, neuer so morally vertuous, yet
are they deceiued. Shall I say by Scripture? nay rather
they wilfully by their owne hereticall choice against the
knowne interpretation of Catholicke Church, Roman
Church, ancient Church, abuse the Scriptures, and so are
deceaued, intangled, blindfolded: and this they could
neuer be brought vnto, if the Scriptures were so easy that

The here-
ticall ob-
iection
that the
Scripture
is easy &
open, an-
swered.

Psalm 118.

Cont. her.
cap. 35.

Conf. 3. 106 . Dutifull & respectiue Considerations

a priuate spirit might interpret without the publicke spirit, and interpretation of the Church. And to this *S. Augustine* alludeth, saying: *Multis & multiplicibus obscuritatibus, & ambiguitatibus decipiuntur, qui temere legunt Scripturas, aliud pro alio sentientes.* They which do rashly read Scriptures, are deceaued with many and sundry obscurities, and ambiguities, taking one sense for another: which would not be if all were ealy in the holy Scriptures as all Sectaries do pretend.

*Aug. l. 1.
de doctrina
Christiana
cap. 6.*

49. The vnderstanding then, and true sense of the Scriptures is the very mayne point which importeth and importuneth vs for our saluation: and in seeking out this, if euer by seeking we meane to find it, we must first abandon our owne iudgment, and particuler election, and imbrace the common & publicke iudgment of Christ his Church: This is the interpreter of the Scriptures, this is the controller and guider of all certayne and sure exposition: *petitq; hic sensus certa interpretationis gubernaculum*, to cite the whole sentence out of *Tertullian*; this sense requireth the stay of a sure interpretation: and this is only that which can make a man a true Catholicke Christian.

*De præ.
script. c. 9.*

*S. August.
would
not haue
believed
the Ghos-
pell but
for the au-
thority of
the
Church.*

50. *S. Augustine* amongst those manifold conflicts which he had with the *Manichees*, concerning the Catholicke Church & her authority, openly and ingenuously professed vnto the said *Manichees*, that he would not haue belieued the Ghospell, if the authority of the Catholicke Church did not moue him therunto. Whence I do obserue, that if we receiue the Ghospell vpon the credit of the Church, for that the Ghospell would not be belieued to be the Ghospell, vnlesse the authority of the Church did tell vs that it were the Ghospell: then followeth it necessarily (for the argument is drawne *à maiore ad minus*) that much more should we depend and rely vpon the Church, and take from her the true sense, meaning, and exposition of the Ghospell, from whom we haue belieued and receaued that it is the Ghospell: and therefore saith the same Father

to

Vpon 4. heads of triall set downe by his Ma^{tie}. 107 Chap. 2.

to his friend Honoratus : *Mulrò facilius mihi persuaderem, Christo non esse credendum, quàm de illo quidquam, nisi ab his, per quos credidissem, esse credendum.* I should much more easily persuade my selfe, that we ought not to beleue in Christ at all, then that any thing were to be learned cōcerning him, of any man, but only of those whom I was taught to beleue in Christ. Can any thing be spoken more effectually for the Authority of the Church, since this is the sole cause of his beleieving the Gospell? This is the onely motiue of his imbracing the faith of Christ?

§ 1. But now whether Protestants do follow this trade, and way of true Catholicisme in their sensing, and vnderstanding of Scriptures, that is not hard to discouer. For when wee come to particuler controuersies, and to ioyne issue together, and that they and their aduersaries do alleage Scriptures, and expound the same; then doth it appeare, as cleare as the sunne, who followeth a priuate interpretation, and who adhereth to the true Catholicke Churches exposition. For the Roman Catholicke first desyring to find out the truth, and then willing to imbrace nothing but the truth, reflecteth vpon the former interpretation of ancient Church, when the present controuersy was not yet in hand; and consequently when the exposition cannot be so much as in any semblable reason suspected to be wrested, or wrongly interpreted by men of those ages (who neither feared, nor fauoured any party) but must needs be according to the common meaning and sense of the Church in those ancient tymes: and this interpretation (which the Protestants also in some of their better humours do admit for good) the Catholicke followeth; & vpon this, as vpon the rock of God his word, truly sensed by the Church, he stayeth himselfe, & buildeth his religion.

The difference betweene Catholickes and Protestants in gathering the sense of Scripture.

§ 2. Now the Protestāt being guilty in his conscience, and knowing well, that antiquity detesteth, and hath already anathematized his heresy, he by all meanes possible,

by vociferatiōs and exclamations seeketh to extenuate the authority of this Church (much like to the theefe or malefactor, who arrested by the law to abyde the triall of the same, beginneth to raile, & exclaime against his lawfull Iudge, and iurours :) and then in his imagination he deuiseeth certaine *Chymera's* and *Idea's* of his Church in former times, in the ayre, of his owne braine, which lineally, saith he (but God knoweth how, for he knoweth not) descended vnto *Luther*, and *Caluin* &c. And from these people partly, and partly from himselſe frameth the Protestant his exposition of Scripture, and vpon this foundation buildeeth he all his religion of his owne deuiſe.

53. And albeit all Fathers do not allwaies agree in one and the ſelfe ſame ſenſe, and exposition of Scripture (for that there may be diuers ſenſes of one & the ſelfe ſame place of Scripture, as before you haue heard at large :) yet doth the holy Ghost ſo tune, and ſtrike vpon the ſtringes, the tongues and pens, I meane of theſe ancient Wornies of the Church, that all the variety, that euer I could find yet amongst them, ſounded forth a heauenly harmony, and neither iarded, nor yet was diſſonant from Scripturs verity, or faiths Analogy: ſo farre iſt the Churches vnity from all contrariety. And verily this diuerſity of antiquity in the execution of Scriptures without all repugnancy, or any contrariety, was no ſmall motive vnto me to embrace the preſent Roman Catholicke Religion (which all ſo I found in them) for I could not but conclude, that as one ſpirit breathing out theſe Scriptures, intended all theſe ſenſes: ſo the ſame ſpirit guided all. And therefore no meruaile, that neither the ages, wherein ſuch Fathers liued, nor any ſucceeding Century of the Church reprehended their expositions. For the wiſedome of the ſpirit euer continued in the Church, and thereby they know that ſuch variety breedeth no contrariety; whiſt one Father ſenſed the Scripture literally another Allegorically, and another myſtically, or Anagogically; but yet all to a pious ſenſe

Vpon 4. heads of triall set down by his Ma^{tie}. 109 Chap. 2.

sense, and with no oblitinate proteruity, or animosity against that which the Church did hold or determine for truth.

54. And now to come vnto some particuler exposition of Scripture by the Fathers, let vs instance in the age of *S. Augustine*, for the Protestants are wont to graunt that the true Church florished in his time, and his Maiesty also condescendeth to extend the triall of Controuersies to his time, and somewhat further. The same Father writing of this Church (we haue formerly mentioned) proved the same first to be visible, and obuius vnto euery mans eyes, against the assertion of the Protestants inuisibility of the Church: and this he confirmeth out of the wordes of our Sauour, registred by the Euangelist *Matth. 5. A City vpō a hill cannot be hidde*: that is to say, the Church cannot be inuisible: which is many times repeated by the same Father to this effect. As also forth of thole wordes of the Psalmist, *Psal. 18. In sole posuit tabernaculum suum*, he put his tabernacle in the sunne: that is, he placed his Church in the sight of the world, to be seene of all men.

S. Augustines positions of the church

Aug. l. 2. cont. Petil. c. 33. & lib. de unit. Ecclesie. c. 14.

Aug. in ep Ioan. tract.

That it is visible.

Aug. lib.

55. In like manner the same Father applyeth, and expoundeth those wordes of Christ *Matth. 5* about the Candle placed on the Candlestick, to signify the visibility of the Catholicke Church; crying out against them, *Qui contra lucernam in candelabro posita oculos claudunt*, who willfully shut their eyes against the candle placed on the candlestick: *Qui tam magnam montem non vident*, who cannot see so great a hill, as the Church is. And lastly for conclusion of all, he giueth his censure of them in these wordes: *Quid amplius sum dicturus quam cecos esse?* What shall I say more of them, but that they are blind? Thus did *S. Augustine* interpret, and apply these Scriptures, and many more to this purpose, as you shall read throughout his whole Tract, *de Unitate Ecclesie contra Petilianum*, and els where.

56. And the same *S. Augustine* to proue that this Catholicke visible Church doth not consist of the good and elect only

That it consisteth of good and bad.

only (which is another erroneous position of Protestant Religion, and proued largely by *S. Augustine*, to haue bene the heresy of the *Donatists*, and *Pelagians* their bretheren) but of good and bad together vnto the worlds end: and for confirmation thereof he doth produce, & interpret those Parables vsed by our Sauour *Matth. 3.* to wit, of the good corne, and chaffe in the floore, and of the net cast into the sea that brought vp both good, and bad fish; and lastly of the weedes, and good corne, commaunded to be permitted to grow together. Vpon which place *S. Leo* the first giueth the gloise thus: *In extremo iudicio sunt quadam vrenda flammis, sunt alia condenda horreis*: In the last iudgement, some things are to be burned with the flames of dānation, other things are to be gathered into Gods granary. All these places, and many more, both *S. Augustine*, *S. Leo*, & many of the Fathers do interpret of the good and bad, that are promiscuously mixed in the Church together. Do our Protestants follow these expositions?

57. Thirdly my foresaid Authour goeth yet further, for prouing of a third assertion, as contrary to the Protestants, as they are opposite vnto truth, to wit, that this publike, and visible Church (granted once by Protestants themselues to haue bene the true Church) could neuer faile, or euer fall away to the worlds end. For prouing of which assertion, he alleageth sundry passages of holy Writ, farre different for interpretation, from the Protestants sense. His wordes be: *That Church* (saith he) *that was once of all Nations* (he meaneth the Catholicke) *is it not now? Hath it perished? They say so, that are not in her. O impudent vo'ce! Is not she, because thou art not in her? This abominable and detestable voice full of presumption and falsity, sustained by no truth, illuminated by no wisdom, seasoned with no salt, vaine, temerarious, precipitate, and pernicious is preuented, and refuted by the holy Ghost &c.* And then doth he cyte seuerall places of Scripture, to proue, that (notwithstanding all exposition, and contradiction of Hereticks) that the said visible Church bring once col-

That it can not faile or perish.

Aug. cōc. 2 in psal. 101.

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Vpon 4. heades of triall set downe by his Ma^{tie}. III Chap. 2.

lected of all Nations, and placed vpon the open hill, and mount of this world, and conspicuous vnto the eyes of al could neuer possibly vanish away againe, or fall fro Christ, as Protestants do falsely charge the Mother Romā Church: and consequently, they would neuer agree to expound these Scriptures as *S. Augustine* did, But whom shall we rather belieue? VVhether is a *Luther* or a *Caluin*, or *S. Augustine* to be followed? Or which Church, his, or this of the Protestants is likeliest to go neare the truth, and to light vpon the true meaning of the holy Ghost in expounding these Scriptures? For certaine I am, their expositions vary, and are repugnant one to the other.

38. And in this manner might I proceed in disclosing this great Doctor, and famous pillar of the Church *S. Augustine* his iudgement, for the exposition of Scriptures, concerning all controuersies (or the most of them) betwene the Catholickes and the Protestants at this day, wherein the sayd Father is no lesse perspicuous, and copious, then as if being an eye-witnesse, and an eare-witnesse of all poynts now controuerted, he had written in these very dayes of strife amongst vs. And eyther this is, or I know not what can be a manifest demonstration, that the holy Ghost guided the pen of this worthy Doctor, to taxe and prescribe against the manifold heresies of our times. As for example, touching the doctrine of *Purgatory* (whome Doctor *Field* out of a fanaticall spirit, and spirit of heresie surchargeth, and falsely traduceth of heresy) what writer of this time can deliuer, and set downe his opinion more resolutely, then he doth his, prouing the same irrefragably, both by the allegation and exposition of sundry passages of holy Scripture, as namely by those wordes of our Sauour, *Matth. 12. It shall not be remitted vnto him, either in this life, or in the next.* Whercupon this great Doctor inferreth, that some sinnes are remitted in the next, & consequently, there must be a *Purgatory*. And so that place of *S. Paul 1. Cor. 3. (Every mans worke shall be tryed by the fire, of what sort*

S. Augustine fully agreeing with the opinion of the moderne Catholicks.

Aug. l. 22. de ciuit. c. 13. & l. 6. cont. Iulian. cap. 5.

Conf. 4. 112 Dutifull & respectiue Considerations

In Psal. 31. prope inu. Encbir. c. 67. 29 63. & l. de sil. & oper. c. 15. l. 21. de Ciuit. Dei 6. 21. & 26.

for it is,) *S. Augustine* doth also apply to proue the same pur-
ging fire to remaine for some sinnes, or bad workes in the
next life. And the expositions of Scripture confirming
Purgatory, deliuered by *S. Augustine*, and oftentimes reitera-
ted in his workes, were neuer reprehended by any as false,
nor the Father taxed, as teaching any erroneous doctrine
dissoluant from the doctrine, and beliefe of the Catholicke
Church (which doubtlesse he could neuer haue escaped,
had his assertion of *Purgatory* bene erroneous, liuing in the
age of *S. Ambrose*, *S. Hierome*, and other learned Fathers,
who wanted neyther learning, nor zeale, to haue both
matched him, and confuted him, had he swarued in
ought from sound faith, and the doctrine of their present
Church:) and consequently *Purgatory* was then held for no
error or heresy. And the like I might aboundantly proue
in many other pointes, both out of *S. Augustine*, and sundry
other of like antiquity, learning, and sanctity.

59. Finally the conclusion of all this mayne Chapter,
and Treatise of sacred Scriptures, must of necessity fall out
The con- to be this: that not all belicuing of Scriptures, nor appea-
clusion of ling vnto Scripture, nor sensing of Scriptures, nor pre-
this chap- suming of the spirit, is sufficient to make a man a Chri-
ter & con- stian Catholick, for that as hath bene formerly noted forth
sideratiō. of *S. Bernard*, many men presume of Gods spirit, when it
is not, but their owne spirit, or rather the spirit of *Sathā*,
and consequently take, or rather mistake their owne spi-
rits expositions, for the interpretation of the holy Ghost.
Againe, some when they erre in expounding Scriptures, are
notwithstanding of opinion, that they follow Scriptures,
when indeed they follow their owne errors. So *S. Augu-
stine* obserueth.

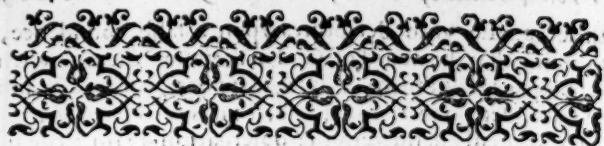
60. Thirdly, others by a peruerse interpretation make
of Christs Ghospell mā's Ghospell, or that which is worse
the Diuells Ghospell, as *S. Hierome* noteth: and yet all
these with the Diuell, and all former heretickes pretend
to vrge, and build vpon Scripture. But no meruaile, if all
these

Vpon 4. heads of triall set down by his Ma^{tie}. 113 Chap. 2.

these appeale vnto Scriptures vpon a false confidence, thinking that the word of God maketh for them, when it maketh against them. For let these Scripturians be but marked, let them be vnmasked, that is, as *Vincentius Lyri-* *Vincent.*
nenis excellently deliuereth the obseruation against them, *cont. h. 27.*
let not only their sayings, but their meanings, not their *cap. 36.*
wordes but their senses of Scripture be noted, then their
bitternes shall be detected, their madnes disclosed, their
new poyson vented forth, their prophane nouelties reuea-
led: then the hedge shall be cut, then the boundes of Fa-
thers shall be translated, then Catholicke faith shall be
violated, and the Churches position cancelled. Hitherto
Vincentius.

A notable
speech of
Vincenti-
us Lyri-
nenis.

61. The only way then to make a man a true Christi-
an Catholicke indeed, if all ancient rules and Canons of
the Church sayle not, is first to admit, and reuerence that
for Scripture, which the vniuersall Catholicke Church
hath by lineall descent of tradition deliuered, and com-
mended vnto vs for Scripture, and that after all doubts,
and controuersies discussed about the same; and not that
which *Luther* or *Caluin* (who could make & vnmake Scrip-
ture at their pleasure) or our owne priuate spirit shall con-
cept to be Scripture: and secondly for the sense and true
meaning of the Scripture (if we haue any care of that, or
imagine that it doth import vs at all) we are no lesse to
stand to the iudgement of the sayd Church, for the exposi-
tion and interpretation thereof, then we did before, for
the deliuering of Scripture vnto vs. And so much for
this Chapter.



THE
THIRD CHAPTER,
CONCERNING THE
SECOND POYNT OR
GENERALL HEAD PROFESSED
BY HIS MAIESTY:

Concerning his belieuing of the three
CreeDs, receiued by the
CHVRCH.



AS the former offer so constantly auerred by his Ma^{tie} of England, concerning the belieuing of all Canonickall Scriptures, was a signe and liberall token of a Religious inclination, Zealous affection, and Pious disposition (as before hath beene intimated and related:) euen so, no lesse Religious, Zealous, and Pious, is this assertion also here so confidently asseuered by his Highnes, touching the acceptance, and admittance of the *Three ancient CreeDs*, and that in the very same sense, as the ancient Fathers & Councells that made them, did vnderstand them. For these are his Ma^{ties} very words, which I haue thought good heere to relate, wishing them to remaine vpon an euerlasting, and time-out-wearing Record. And
that

Vpon 4. heades of triall set down by his Ma^{tie}. 115 Chap. 3.

that for these two principall reasons: first that I may not vndutifully forget to deterre, and bring the iust deserued honour, and the most highly respected commendation vnto my Soueraigne Lord the King, most due to his Grace for this his Confession (which also out of a true Subjects loue, and loyalty towards his Prince, I could sincerely with, might neuer by any the least cloud of error in his Royall vnderstanding be eclipsed or obscured:) and secondly for that I trust my former brethren of the Protestantall Church of England will eyther now at last stand to their grounds of Creeds, Councells, Fathers, Scriptures, voluntarily chosen by the Lord, and Head of their Church, that hitherto vpon my knowledg would neuer be confined within the liits, and limyts of any eueryall: or els that my Lord the King will easily out of the depth of his iudicious Vnderstanding, vnmaske and discover these men for such as they be, euen wolues in sheeps cloathing, false Ghospellers, Antichrists, deceauers, seducers, impostors. And now to come to the words theselues, as they are substantially couched together in his Ma^{ties} Booke of Premonition, they are laid downe as followeth.

2. And now for the point of Heretick, I will neuer (saith he) be ashamed to render an accompt of my profession, and that hope that is in me, as the Apostle prescribeth. I am such a CATHOLICK CHRISTIAN as belieueth the three Creedes, that of the Apostles; that of the Councell of Nyce, and that of Athanasius; the two later being Paraphrases to the former: and I belieuethem in that sense, as the ancient-Fathers, and Councells that made them, did vnderstand them. To which three Creedes all the Ministers of England do subscribe at their Ordination. And I also acknowledge for Orthodoxall those other formes of Creeds, that eyther were deuised by Councells, or Particular Fathers against such particuler Heresies, as most raigned in their times. Hitherto extend the wordes of his Maie^{ties}. And can any thing be spoken more honorably then this? This forme of Confession punctually, and so substantially delivered by his Highnes, I can neuer sufficiently comend:

Cons. 1. 116. Dutifull & respectiue Considerations

for that this is so farre from sauouring of any spice of Heresy, as that here is nothing els, but true Catholicke Diuinity. For what can be more required, for more full supplement of a Catholicke Christian mans Confession, then to belieue the *three Creedes* in the very selfe same sense, as the holy Apostles, ancient Fathers, and generall Councils did vnderstand them? And now if the Ministers of England (that do subscribe vnto them in their Ordination) would keepe and confine themselues within that sense, which the ancient Christian Church did both constantly and religiously hold, and would not of their owne fancy presume to add any other new glosse, or priuate interpretation of their own brayne: the world should neuer haue seene, and heard such breaches and tumultes, such vproares, and out-cryes, such inundations, and inuouations, and all about Religion, as now there are.

Aug. l. 3.
de bapt.
cōt Donat.
cap. 15.

3. But the truth is, as *S. Augustine* affirmeth: *Quod fieri potest, vt integra quis teneat verba Symboli, & tamen non recte credat de omnibus Symboli articulis*. A man may hold and profess all the wordes of the Creed (he meaneth the Apostiles Creed) and yet not haue a true beliefe of all the articles of the said Creed. Nay *S. Augustine* in his booke *de fide & Symbolo*, goeth yet further, saying: *Sub ipsis paucis verbis in Symbolo constitutis pleriq; heretici venena sua occultare conati sunt*. Most part of Hereticke haue gone about, and endeaoured vnder these few wordes of the Apostolicall Creed, to couer their poysoned heresies. So as the belieuing of these Creeds in generall (they conteyning but *Capita credendorum*, Vniuersall heades of thinges to be belieued) is not sufficient to make a man a Christian Catholick, except also we giue our firme assēt vnto all the particularers that necessarily may be reduced, or deduced from those generall heades. For better explication wherof I haue thought it convenient in this place to adresse certayne Considerations that heere ensue.

THE

The first Consideration.

AS the skillfull, and carefull Phisitian employeth noe lesse industry, sparing neither Counsaile in phisicke, nor prescription in dyet, for the conseruing, and continuing of the bodily health of his patient, vntill he haue brought him to former health, and full strength, then he did bestow paines, and trauaile in recouering him of his infirmity, and raising him from the bed of his malady: euen so the Apostles, as so many soueraigne soules best phisicians, most painefully and diligently watched ouer the soules of men, their sick patients, to vphould and continue them in Christian piety, and Catholicke verity, as well as they had cured them of their spirituall leprosy, and rayed their soules which had long laine sick vpon the bed of heathenish infidelity; and all, that they might recouer full strength in sauing and belieuing faith, and grow to be perfect and whole men in Christ Iesus. And here you haue the occasion, motiue, drift, reason, & intention of Christs holy Apostles in compiling the perfect platform of wholesome faith and Chrillian beliefe, I meane this methodicall, and Apostolicall forme of *Creed*, which inuolueth in it eyther explicite, or implicite, in plaine wordes, or necessary supply, whatsoeuer belongeth to the obiect of our faith. And therefore saith S. Augustine: *Sancti Apostoli certam regulam fidei tradiderunt, quam secundum numerum Apostolorum* *Aug. ser. 181. de tēp. &c.* The holy Apostles did deliuer a certaine rule of faith, which rule being comprehended in twelue sentences according to the number of the 12. Apostles, was called by them (by a Greeke word and borrowed metaphor) *Symbolum*, a Symbole, or collation of many thinges togeather. And their intention (as is before intimated) was, that by this Symbole, signe, and summe of Christian faith, and

How the first three Creeds & why they were ordained, & how greatly they are to be reuerenced.

The cause of ordaining the Apostles Creed.

Aug. ser. 181. de tēp.

¶

Cap. 2. cōt.
hereses.

doctrīne, *Catholica fidei veritas ab heretica prauitatis falsitate discernatur* (as Vincenius Lyrinensis speaketh of his goulden rule of faith deliuered vnto him from all his ancestors) that the truth of Catholicke faith and verity, might be discerned from the falshood of hereticall prauity: This haue our ancestors left vs by tradition. And for the first institution of it, it was in this sort, as the history of Antiquity, the very life of memory, hath by writing registred, and commended it vnto vs.

3. After the glorious visible Ascension of our Sauour from the lowest pitch, and vale of the earths misery, into the highest toppes of heauen, and bolome of his Fathers eternity, this being *terminus ad quē*, aswell as it was *terminus à quo*, in that great motion of heauen, Christs Incarnation and mans Redemption, the place whither he ascended, as it was the place whence he descended, according to that: *Exiui à Patre, veni in mundum: relinquo mundum, y vado ad Patrem*: I say after this Ascension, & descension of the holy Ghost in the visible shapes of fiery tongues vpon the Apostles, inhabling them, and qualifying them with the tongues of nations for the conuerting of nations, then the Apostles being ready to separate themselves, and to depart into all parts of the earth to preach the Gospell for the conuersion of the whole world, they did compose, and lay down a perfect platforme of their future preaching, and others belicuing, by deuising a certaine squared rule, and Canon of fayth: and that not so much for their owne direction (being so assisted with the inward inspiration of the spirit, that they could not possibly erre in their doctrine, though their teaching was euer to be conforme vnto these heades) as for the Christian Churches instruction, and pre-munitiō, that by hauing recourse vnto these general heads of fayth, commēded vnto them by the true Apostles, they might more easily discern, and auoyd the hereticall doctrine of all false disciples. VVherefore the Apostles being assembled together, and met as it were the second time

in

Vpon 4. beades of triall set downe by his Ma^{tie}. 119 Chap. 3.

in Councell; being ech of them feuerally replenished with the holy Ghost, and all of them ioynly directed by the selfe same neuer-erring spirit, who was both now, and euer in such assemblies as these, to sit as President in the Church: I say, being thus prepared, euery one proposed as he belieued, and all being put together in the vpsot, did make the shot, or symbole of a breife, yet entire methodicall summe of Christian doctrine, including all points of faith, either to be preached afterwarde by the Apostles, or to be belieued by their disciples. And this summe did the Apostles theselues appoint to be deliuered by tradition, or from hand to hand vnto euery one that belieued, *ad directionem*, *ad distinctionem*, both for a direction vnto that which they were to preach, and others were to belieue; as also to discerne and put a difference betwixt all faithfull Christians, and misbelieuing Infidels.

6. Thus *S. Augustine* (whose sense I haue kept, though I haue somewhat dilated vpon his wordes) relateth the matter, which before him had bene recorded by *Ruffinus*, *Vbi supra*
in the Exposition of this Creed: so that *S. Augustine* borro- *serm. 181.*
weth not only sense, but the selfe same words also for the *de temp.*
most part are taken from *Ruffinus*. And further the said *Ruffinus* doth adde another signification of the word *Symbole*, besides a collation, or contribution of many things vnto one, saying, that it signifieth also a *signe* or *badge*, whereby one sort of souldiers are distinguished from others. And in this acception also of the word, it consorteth well to our present purpose, that by this breife summe of Doctrine as by a badge, or cognifance, true Catholicke Christian men may be distinguished heere from Infidels, and Hereticks, since after death there is such an externall distinction, and separation to be made. And for this purpose at the beginning this Creed serued, but afterwards charity, & the loue of God, and Christian piety decaying, and the malice of men exceedingly multiplying vpon the earth, this breife, and playne summe would not serue the turne, *Signification of the word Symbol or Creed.*
against

against infernall, and hereticall subtilty, for that, as *S. Augustine* before hath well obserued sundry sortes of Hereticks presumed to shrewd their heresies vnder the articles of this Creed, perverting also the meaning, and misunderstanding as well the wordes thereof as the sense: so as in fine, the bare, and outward profession of belieuing this Creed became at last, to be no certaine argument of prouing a man to be a true Christian Catholicke, except other due conuincing circumstances concurred, as we haue before shewed of the Canonicali Scriptures themselves.

The great
substance
of the A-
postolicall
Creed.

7. Furthermore the Fathers and Doctors of the Church do ioyntly affirme, and exprely *S. Augustine* in the place before cyted, that albeit the wordes be few, and brieue of this Creed: yet are they so substantiall, punctuall, and materiall, as that they containe the full and entyre summe of whatsoeuer is to be belieued by vs: his wordes be these: *Quicquid prefiguratum est in Patriarchis, quicquid denuntiatur in scripturis, quicquid predictum in Prophetis, de Deo ingenito, vel ex Deo in Deum nato &c.* Whatsoeuer was prefigured in the Patriarkes, whatsoeuer was denounced in the Scriptures, whatsoeuer was foretold in the Prophets, eyther of God the Father vnbegotten, or of God the Sonne begotten, or God the holy Ghost, or of receyuing any Sacrament, or of the death of our Lord, or of the mystery of his Resurrection, all this is briefly containyd in this Creed: so that the obseruation hence deduced must needs be this, that albeit in the bare wordes of the Creed many thinges belonging to fayth, are not literall, and syllabically exprest: yet were they implied, comprehended, and intended by the Apostles: and namely, and particularly about the admitting of Sacraments, of their nature, number, necessity, efficacy, manner of administration, and the like (as *S. Augustine* doth here expound) which yet in the wordes are not exprest, but were locked vp with in the sacred breast and closet of the Church, as in the safest treasury, there to be expounded, dilated, amplified more largely

largely
Church
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Vpon 4. heads of triall set down by his Ma^{tie}. 121 Chap. 3.

largely, and particularly vnto the faithfull, as eyther the Churches necessity requiring, or hereticall pertinacy, and importunity oppugning, should at any time, or occasion require: which exposition of the Church as the soundest Commentary vpon the Creed, he that in all humility of iudgment and opinion, submitteth not him selfe to belieue & obey, cannot be truly said to belieue this Creed, notwithstanding he should protest & confesse openly ten thousand times, that he admitteth all the words and euery syllable therof.

8. It is also to be considered, that it is most worthy of a Christian man his obseruation, especially, if he hath eyther care, or make any conscience to preferue himselfe ^{The Apostolicall} sound in the faith, and therby to saue his soule; that albeit ^{Creed no} the ancient Fathers do with vniforme verdict affirme ^{Scripture} that these articles of the Apostolicall Creed, were set & yet nedowne by the holy Apostles, replenished and directed ^{to} with no small measure of the holy Ghost, as now hath ^{b: belieued.} bene obserued (I will not stand to discusse at this present, whether every seuerall article of the twelue which it containeth, were set downe by seuerall Apostles, though diuers graue, and ancient Fathers do affirme it:) yet were these articles neuer held for Canonically Scripture, no nor yet are they at this day, eyther by Catholike or Protestant. And if any man reply, that they are consonant vnto Scriptures, and may be thence deduced, I deny not that, only I say this is nothing to argue that authority that they haue obteyned in the Church, since that all other writings of orthodox men are both consonant vnto Scriptures, and to be deduced from them, and yet they are not held in that esteeme, as the Creed: but my consequence that hereupon I inferre, is this, that something mu't be graunted of necessity besides Canonically Scriptures to haue bene necessarily belieued in the Christian Catholike Church, and that by tradition only; without any other foundaation, and that from the very beginning

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of Christian Religion.

9. This appeareth by the former words of *S. Augustine*, that this Creed came down along through the Cēturies of the Church by tradition, and *Ruffinus* saith in his exposition of this Creed: *Idcirco hæc non scripta sunt chartulis, aq; membranis &c.* & therefore did the Apostles deliuer thele thinges
Ruff. in
Symbolum
 " not written in paper and parchment, but to be retayned
 " in mens hartes, to the end it might be certaine, that no
 " man should by reading haue the same, for that writings
 " are accustomed to come also into the handes of Infidels,
 " aswell as Christians, but that it should be sufficient to
 " haue learned the same from the tradition of the Apostles.
 And this is the reason that *Ruffinus* giueth of the tradition of the Creed.

10. The very same hath *S. Hierome*: his wordes are cleare. *In Symbolo fidei, & spei nostra* (saith he) *non scribitur in chartis, & atramento, sed in tabulis cordis carnalibus &c.* In the Creed that containeth our sayth and hope, which being deliuered by tradition from the Apostles, is not written in paper and inke, but in the fleshy tables of our hartes &c. And all this doth evidently conuince vnto the iudgement of any vnderstanding man, that thele articles of the Apostolick Creed were deliuered by word of mouth vnto Christians, and the Church was put in trust with them to teach them vnto her children before that any Scripture of the new Testament was committed to writing, and that many thinges of great moment about the mysteries of Christian Religion were left to be vnderstood, and expounded therein, and that according to the wisdom, learning, and iudgment of the whole Catholick Church, especially concerning Sacraments, which are not expressed. And this is the cause why *S. Augustine*, and other Fathers before him do often reiterate, and frequently vse that imploring kynd of speech, *Notum fideles*, the faithfull do know, what belongeth vnto these matters; which purposely they did not reucale vnto the eares of new Christi-
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The force
of tradi-
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Church.

Vpon 4. heads of triall set downe by his Ma^{tie}. 123 Chap. 3.

ans, least infidels might take any aduantage thereby to the disadvantage of the Church. So as my conclusion of this mult or necessity should correspondence with that former conclusion touching the argument of Scriptures, to wit: whosoever he be, that neuer so opely, & plainly professeth that he doth accept, admit, and belieue this Creed of the Apostles, but refuseth the vnderstanding thereof, expounded by the Church, and deliuered in her sense, he belieueth it not at all to saluation: neither shall it auaille him any more to admit the words and not receiue the sense, then if at once, and altogether he reiected both wordes and sense.

11. And here may some demand: But where now shall we be sure to find this exposition of the Church, especially in these distracted times of schisme, whē so many seuerall Sects plead for the Church, crying out according to Christ his Prophetickall prediction, *Here is Christ*, and *there is Christ*, here is the Church & there is the pure Gospel, here is the word truly preached, & there are the Sacraments sincerely administred &c? To this I answere, we shall easily come by this orthodox exposition of the Creed, if we haue recourse vnto the publike doctrine of the Church deliuered from age to age, euen vntill our time throughout euery Century of the Church: and this Church is euer visible, vnlesse it be vnto such, as are blind, as *S. Augustine* hath already obserued.

12. *S. Ambrose* in histyme remitted vs vnto the Church of *Rome* (the supreme Pastor whereof was then *Siricius*) for our direction herein. *Credatur Symbolum Apostolorum* (saith he) *quod Ecclesia Romana intemeratam semper custodit, & seruat.* Let faith be giuen to the Apostles Creed, which the Roman Church hath euer kept, and preserved inuiolated; & yet was this vpon the very point of 400. yeares after Christ his Ascension. So as in that tyme, and in this great Saint, and Doctors iudgement, the Roman Church was then the best, and surest direction to know the true contents,

and meaning of this Apolliticke Creed, and consequently if our English ministry, who at their Ordination do subscribe vnto this Creed, would follow also the same direction, for the true vnderstanding, and sense thereof, all matters would quickly be reconciled, & controuersies accorded: but in default of this, and for that pride, and selfe will, hath so be witched the minds of many, that they cannot in humility stoop downe their priuate censures, vnto the publike iudgement of the Church, it commeth to passe, that this great discord and difference (that now is) raygneth betwixt Catholicks & Protestants, and amongst Protestants themselues, concerning the exposition thereof. And this shall appeare in part in the next ensuing Consideration of this Chapter. But yet before we enter into the other Consideration, we shall speake a word or two of the other Creedes, mentioned here by his Maiesty.

De fide ad
Gratian.

13. The other Creedes then, are the *Nicene* (concluded as *S. Ambrose* noterh with the suffrages of 318. renowned Fathers, alluding to the iust number of *Abrahams* souldiers when he rescued *Lot*) and of *S. Athanasius*. And these were written vpon occasion of heresies after wards arising, and of the couelishly were but explications of the former, as his Maiesty doth & of *S. Athanasius* learnedly, and excellently obserue: and therefore these do principally depend thereon. This is euident, if we reflect a litle vpon the principall subiect of the 2. Creedes: for do not they both expound, and vnfold that high and obstruse mystery of the Godhead of Christ, his identity, and equality of substance, power, and glory with God his Father? witnesse those wordes added and vsed in the

Conc. Ni-
cen. l. 4. p.
565. edit.
Veni.

Councell of *Nice*, about 310. yeares after Christ: *Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialtem Patri*: God of God, Light of Light, very God of very God, begotten not made, being consubstantiall to the Father &c. Witnesse *S. Athanasius* his Creed that was made by him in *Rome* for Confession of his sayth
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Vpon 4. heads of triall set down by his Ma^{tie}. 125 Chap. 3.

some 15. yeares after that againe, wherein there is found that exact manner of speech, distinguishing the persons of the Blessed Trinity: *Quais Pater, talis Filius, talis Spiritus Sanctus*: Such as the Father is, such is the Sonne, and such is the holy Ghost: and then he setteth downe more particularly, the distinctiue appellations and peculiar proprieties belonging vnto euery person: as the Father vnbegotten, the Sonne begotten of the Father, the holy Ghost proceeding; as much, as if in plaine termes he had said, the Father distinguished with this personall propriety of begetting a Sonne is a Father, and no Sonne: the Sonne distinguished with his personall propriety of being begotten, is a Sonne and not a Father: the holy Ghost distinguished by his personall propriety of proceeding, is an holy Ghost, & neyther Father nor Sonne.

14. By all which we see the exceeding great authority of the Church in determining these different manners of speech, in disclosing this ineffable and inutterable mystery of the Trinity, which are not found at all, *toridem verbis*, in the Scriptures, and therefore were denied by the Scripturian Heretickes (for as learned *Hosius* noteth, and it is the obseruation of *S. Ambrose*, against one only article of our Sauours consubstantiality with his Father, they alleged 50. places of Scripture:) I meane the *Arians*, who did beare great sway, and insinuated themselves into the fauour of the Emperors, for the better supporting of their damnable heresies, as the Protestants do creepe into the fauour of our King at this day, for the vphoulding of their errors, and therefore great pittie it was, that the Protestants and *Arians* had not liued in one age together, that they might haue ioyned hands each one with another, who do so neare resemble each one the other in their behauiour and manner of proceeding.

*Ambros.
de fide. Hos.
de expresse
Dei verbo*

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15. VVell then, we see that the former mysteries of the Diety and Trinity could be determined by no other power and authorisity vpon earth, then by that supreme

power of the Church, for that expresse warrant of Scripture there was none in their pretence: for many of these wordes that are now vsed, and frequented by the Church in the explication of these Creedes, were not then in vse, but inuented and applied afterwards by the Church, according to the present necessity. And yet notwithstanding haue they beene so acknowledged, and receaued euer since by all Christendome, that the authority of the Church in that behalte determining and expounding, hath stood inuioable: and such as haue not admitted the same, haue euer beene reputed, and accompted for wicked, and damned Heretickes. And this is to be noted with attention, as before I haue partly touched in generall, that albeit the Councell of Nice, representing the whole Christiā Church of that age, did not, nor could not make any new article of beliete, that was not true before, but only did more fully, and plainly explaine, and declare such things, as the impudency, and importunity of Heretickes called into doubt and question: so did not the said Councell expayne all that belonged to the diuine persons, for they

The great authority left in the Church for deciding Controuersies.

left at *Credo in spiritum sanctum*, I belieue in the holy Ghost, and there brake off, not vnfoulding any thing particularly touching the proceffion of the holy Ghost from the Father and the Sonne (about which there was afterwards so great strife and contention, and is to this day, with the later obstinate Greekes, affirming the same Person to proceed only from the Father, & not from the Sonne) but left that by Gods prouidence to be expounded afterwards by other Councells, when that poynt should be called into question, and so it was. So that it is more then euident vnto euery one, that will not wilfully shut his eyes against the cleare sunne shine of truth, that there is left continuall power in the Church to expayne and determine with authority, and that irrefragable, and vnresistable, any doubt neuer so weighty, about the Persons of the Trinity, or any other article of beliete, or any other high point of diuine

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Vpon 4 heades of triall set down by his Ma^{tie}. 127 Chap. 3.

mystery, that shall arise among Christians, and that vnto the worlds last ending: & euery one vnder paine of dānable obedience against Christs spouse, and the holy spirit the director thereof, is bound to submit, and captiuate his iudgment, and vnderstanding thereto, and not to stand in contention against the same. And thus much of these three *Creedes* in generall, how they are to be reuerenced: now let vs descend vnto the seuerall articles, and positions therof in particuler.

The second Consideration.

NOW succedeth our second Consideration, about the examining of certaine particulers of these three *Creedes*, how they are receiued and belieued. You haue heard before how the Ministers of the Church of England do subscribe vnto the same at their Ordination. Now let vs examine, whether this English Cleargy, notwithstanding all their subscription thereto, do indeed truly belieue them, and expound them in the selfe same sense, interpretation, and meaning, as the Generall Councells, and ancient Fathers that collected them, meant them, as they do perswade his Ma^{tie} they do. A man would think, that so solemne an Oath taken before an Ecclesiasticall Iudge, at the Tribunall of the Church, and that for preservation of Religion, and conseruaaion of the integrity of ancient faith laid downe in ancient *Creedes*, and generall Councells, should religiously bynd before God and men, people of their quality and condition: but behold heresy that neither feareth God, nor reuerenceth man, obserueth no band at all, but draweth euery thing to euery mans particuler iudgment, and censure: and therefore it doth little auaille the ministers of the Church of England to reuerence, and receaue the wordes of the Creed, whilst they

That the
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they reiect the Churches sense, and true meaning of the same, to sweare vnto them in wordes by subscription at their Ordinatio, but to forswear them in deedes by a peruerse, and sinister interpretation, and exposition. And this God willing shalbe made good against them in the subsequent Considerations, directed, and addressed for this especiall purpose.

No saluation without believing the whole Catholicke sayth entirely.

17. First then it is set downe, and denounced in the Creed of *S. Athanasius*, read euery sunday in the English Church by order of the communion booke, that, *Whoso-uer doth not belieue wholly, and inuiolably the Catholicke sayth, shall without doubt perish euerlastingly*. By which Catholicke sayth, he vnderstandeth the whole Catholicke sayth, and euery article or point thereof, not only of those articles which he there setteth downe principally against the *Arians*, and other heresies (as did also the Councell of Nice) for that otherwaies some man might obiekt, and say that the ninth article of the Apostles Creed, *I belieue in the holy Catholick Church, the Communion of Saints* (which *S. Athanasius* mentioneth not) were no article of beliefe, and that a man may be saued without the faith therof: especially for so much, as the said article, with the other three next ensuing, to wit, *I belieue the remission of sinns, the Resurrection of the flesh, and Life eu-erlasting*, together with the fifth article, *he descended into hell* (all which are permitted by the *Nicen Creed*) do not belong to the integrity of the whole Catholick sayth, which were an Heathenish absurdity to imagine.

18. *S. Athanasius* then, as also that ancient Orthodox Councell of Nice, albeit they set downe, and expounded those articles in their Creedes, which the Churches necessity instantly required to be explained in those tymes against the heresies which then most infested, and troubled the Church: yet were they ioynly euery of this opinion and beliefe, that whoso-uer did not belieue all and euery point of the whole Catholicke sayth, and that *firmiter, fideliterq;*, that is both firmly, and faithfully (as *S.*

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Vpon 4. heades of triall set downe by his Ma^{tie}. 129 Chap. 3.

Athanasius his wordes are) shall most certainly be damned euerla-
stingly. And conforme vnto this, I haue shewed before in
the first Chapter of this booke, the vniforme consenting
seuerity of all antiquity, that any the least heresy, or er-
rour defended obitinately, and with pertinacity against
the Church, be it but one sentence, word, sillable, nay
letter, is sufficient to cast a man out of the bo'some of the
Churches vnity, into hereticall prauity and Diabolicall
nouelty, and consequently to bring a man vnto euerla-
sting perdition and destruction, both of body and soule.
And this we haue already proued by the vnanime verdict
of *S. Athanasius*, *S. Basill*, *S. Nazianzen*, *S. Hierome*, *S. Augustine*
and others: which *S. Augustine* in the very closing period of
his booke of heresies, directed to *Quod-vult: Deus*, pronoun-
ceth bouldly, and denounceth confidently against all here-
tickes and heresy, that whosocuer dorth hould any one of
these heresies registred in that booke of his, or any other
that should spring vp afterwarde, he cannot be a Catho-
licke Christian, and consequently cannot be saued, for
that he houldeth not the whole Catholicke fayth entirely
and inuiolably.

19. And now to descend from the generall to the
speciall, and to make iust prooffe of all the former accusa-
tions and imputations laid vpon the Clergy of England,
first the Ministers of that Church do stiffly hould sundry
of those heresies, which *S. Augustine* hath recorded for he-
resies, and as condemned of the Church in his tyme in
that booke of his before cited.

20. And for example, it cannot be gainesaid, but
they deny all externall Sacrifice, and Prayer for the dead
with the Hereticke *Aerius*: this is one heresy, and a capitall
one too, if we do belieue *S. Augustine*. Secondly the Prote-
stants fall into another heresy of *Aerius*, for they deny, *Sta-
tua solemniter celebranda esse ieiunia. sed cum quisq. voluerit retribu-
dum, ne videatur esse sub lege*: that solemne fasts appoynted by
the Church were not to be obserued, but that euery man

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should fast, when he would, least he may seeme to be vnder the law: These are the words of *S. Augustine* out of *Epiphanius*: and is not this the very speach of our Ministers, & Preachers of England at this day? Nay I haue heard some of them my selfe proceed so earnestly in their rayling humour against this sacred, and Angelicall abstinence, that they haue not sticked to condemne the holy time of Lent, as Popish, and superstitious, tending quite to the overthrow of mans health and bodily constitution: and therefore, that the authors therof (said they) wanted wilddome and discretion, for instituting it in such a time of the yeare as the spring is, when man his body requireth the best and purest nutriments.

20. Thirdly, there is also recorded by *S. Augustine*, *hæres.* 69. the heresy of the *Donatists*, that affirmed, that the Vniuersall Church was wholly corrupted, and perished, except only amongst their followers. And do not the Protestants to auoid the iudgement of the Church vtter the same contumelious slander at this day, condemning all others to iustify themselves?

21. Againe do not the Protestants fall into the heresy of the *Iovinianists* (as it is registred by the same *S. Augustine*, *hæres.* 88.) that held the equality of sinnes, and did equall marriage with Virginitie? And therupon was the cause (saith *S. Augustine*) that diuers sacred Virgins consecrated to God, by the holy and lawfull vow of sacred single life, left their profession and married. And is not this also practiced and defended by protestants at this day? do they not deny all Euangelicall Counsailes of perfection, deluding Scriptures, and reiecting Fathers, though neuer so many, neuer so pregnant for prouing, and conuincing of this? Witnesse a Treatise lately published by a former

Diuers
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* M Hū-
frey Liech

* Minister of your Church in defence of the doctrine of Euangelicall Counsailes not long since preached by him in the Vniuersity of Oxford.

22. I pretermitt the heresie of the *Manichees* that denied

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Vpon 4. beades of triall set downe by his Ma^{tie}. 131 Chap. 3.

Free-will, and of the *Nouatians*, who would not grant that Priestes had authority in the Church to remit sinnes. All which ancient heresies (with many more which I purposely omit) being held in like manner in some degree or other, yea defended with great resolution by our English Ministers, they cannot be accompted to belieue entirely and inuiolably the Catholick faith, and Creeds, which condemne all these for heresies.

23. And furthermore if besides this, we will but consider the variety and multiplicity of other new sects of these our dayes, with which our English Ministers do participate, and make open profession to communicate, as with their brethren: we shall discern clearly, that they cannot so much as pretend to hould the sincere integrity of one only faith. And the reason is, for that they haue euer hitherto admitted for brethren, and men of one faith, the *Lutherans* for example, who expressely condemne them for hereticks, and professe in the open cares of the world themselues to dissent really from them in diuers weighty, and capitall pointes, as touching the *Reall Presence*, the *person of Christ*, *Iustification*, *freewill*, the *law*, the *Gospel*, and many other more of like nature, as by their owne bookes, and writings doth appeare. And how then may they be sayd to agree with the sense, and meaning of *S. Athanasius* his Creed, which pronounceth damnation against all such, as do not faithfully, and firmly hould the whole entyre Catholicke faith, without any violation, in any one article at all? And so let vs passe vnto the two other Creedes, to wit, vnto that of the Councell of *Nyce*, and the Apostlicall.

24. In the Nicene Creed, for the better, and further explication of Christ his Godhead, and equality with his Father, against the *Arian* heresie, there are certaine wordes purposely deuised, and set downe by the said Councell, and they be these that follow: *Deum de Deo*, *Lumen de lumine*, *Deum verum de Deo vero &c.* That is, God of God, Light

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About the
Nicene
Creed.

Light, true God of true God, begotten, not made, being of one substance with the Father &c. By all which words, the meaning of the sacred Coucell is not only to proue the Equality of Godhead, betwixt the Father and the Sonne, most blasphemously impugned, and denyed by the *Arians* but further to illustrate the very identity of essence immediately, soly, & wholly communicated from the Father vnto the Sonne, in his eternall generation: and therfore do those thrice blessed Fathers call Christ *Lumen de Lumine*, to intimate thus much vnto our vnderstanding, for the better comprehending of that mystery, that as a light importeth his whole, full, and perfect light vnto another, and yet retayneth the whole in it selfe: euen so in that mysticall and inscrutable generation of God the Sonne begotten of God the Father, the Father as a light imparteth vnto the Sonne, as a another Light (in regard of his distinctiue Personall substance) his whole light, that is, his whole entyre nature, essence, substance and Godhead, without section, diuision, motion, mutation, or alteration in the Father (according to that of *S. Nazianzen* prescribing against a certaine curious Hereticke too busy in this point, *Κατάβαλε σου τὰς ρίξεις καὶ τὰς τομὰς καὶ τὰς διαιρέσεις τοῦ θεοῦ. γίνεοις οὐρανὸν ἡμετέριον*, Cast away thy fluxions, thy diuisions, and sections, let the generation of God be reuerenced with silence) and yet the Father retaineth the whole in himselfe. This forme and manner of speech so materially and methodically set downe by this greaat Councell, and that doubtlesse by the immediate instinct and apparent assistance of the holy Ghost, against so great enemies of the sacred Person and Diuinity of our Sauour as the *Arians* were, *M. Iohn Caluin* falling into the old wayne of his Arianizing humor (as Doctor *Hunnius* proueth) doth vtterly mislike and condemne, and presuming to censure it thus: *Impropiè ac durè dictum esse in Symbolo, Filium dei esse Deum de Deo, Lumen de Lumine &c.* that it is improperly, and hardly spoken in the Creed, that the Sonne of God is God

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Epist. ad
Polymos.
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Gentilem.*

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Vpon 4. heads of triall set down by his Ma^{ty}. 133 Chap. 3.

God of God, Light of Light, very God of very God, begotten, not made, consubstantiall to the Father &c. affirming moreouer *Christum esse aeternum*, that is, that Christ is God of himselfe, & not God of God the Father. But may not I say (and haue therein the whole Christian world to beare me out) *Catholicè dictum à Patribus*, hereticè mutatum à Caluino, that it was Catholickly spoken by the Fathers, and heretically changed by Iohn Caluin?

25. And though here his disciples will go about to free their maister by vrging Cardinall Bellarmine his defence for him, in a certaine place of his works, wherein he excuseth the said Caluin in some part of his meaning and sense; yet poore, and miserable is the defence, for that the Cardinall expresly condemnerh the manner of Caluin his speach, as hereticall, and intolerably proud; and it is hereticall (saith he) *quia pugnat cum Scripturis*, because it contradiceth the Scriptures: it is intolerably proud, *quia pugnat cum Concilijs, cum Patribus*, it impugneth generall Councells, and resisteth the vniforme consent of all pious, and religious Antiquity. Thus the Cardinall: to whome I remit the iudicious Reader for more ample and learned prooffe of the same.

Caluin his
Autotheisme
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ticall.

The third Consideration.

O V R third & last Consideratiō of this present Chap- In what
ter shall insift vpon sundry articles of the Apostles particular
Creed in particuler, wherein the Ministers of England article of
(that make a profession, and that by subscription to admit the Creed
the whole Creed as it lieth) do notwithstanding differ English
from the sense, interpretation, and exposition of ancient Protestants
Church: and to exemplify some particuler article, the gree with
fifth Article is, *Descendit ad inferos*: Christ descended into vs.
hell, which the ancient Fathers did vnderstand litterally,
as it lieth (for so all the articles of the Creed are literally

to be expounded) to wit that our Sauour Christ after the consummation of our Redemption by the pretious blood of his passion, leauing his body in the Sepulcher, he descended victoriously like a triumphant conquerour of death, Sathan, and all the power of hell, with his soule into the lower partes of the earth; shewing and exhibiting himselfe thereby a conquerour of death, and deliuering from thence diuers prisoners, and namely the soules of the ancient Fathers, Patriarkes, and Prophets, who ardently expected his comming to open vnto them the gates of heauen according to that in the Hymne of *Te Deum* (which is in wordes acknowledged by the Church of England) *When thou hadst ouercome the sharpnes of death, thou didest open the Kingdome of Heauen to all beleeuers.*

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27. Thus the ancient Church vnderstood this article, as may be easily proued by vname consent of all Antiquity, that expounded it so. For first the fourth Councell of *Toledo* cap. 1. and the *Lateran* gathered vnder *Imocentius* the third expound the Article so, as appeareth by their wordes, plaine to that purpose: *Descendit ad inferos, ut animas quas illic tenebantur erueret*: Christ descended into hell that he might deliuer the soules which were detayned there.

Lib. 1. hist.
cap. vlt.

28. Secondly, *Thaddæus* one of Christs 70. Disciples, who as he liued in the very time of the Apostles, so was it most like, nay it could not be otherwaies, but he knew the Apostolicall sense of this article, and yet he (as *Eusebius* recordeth) deliuereth the sense thus, *Descendit ad inferos, & disruptit maceriem, quam in seculo nemo disrupterat: qui descendit quidem solus, ascendit autem cum grandi multitudine*. Christ descended into hell, & brake down the partitiō-wall, which no man had broken from the foundation of the world, who indeed descended alone, but ascended with a great multitude: which being supposed, then haue you the testimony of one of Christs holy disciples, and no doubt inspired with the spirit of God for warrant of this doctrine

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Vpon 4. heads of triall set down by his Ma^{tie}. 135 Chap. 3.

29. With Thaddaus agreeth Ignatius, another great Saint and Martyr, that liued immediatly after the Apostles, and *In epist. ad had conuersation with some of them. Descendit solus* (sayth Trallian. the same Father) *ascendit cum grandi multitudine*. Christ descended into hell alone, but he ascended with a great multitude. With these two so ancient so Apostolicall men accordeth Iustinus Martyr an ancient and renowned Author, in the selte same age next after the Apostles, who in his conference or dispute *cum Triphone Iudao* (for so is his Dialogue intituled) complayneth of the impiety of the Iewes, for razing forth the testimony of Hieremy, where our Lord is said to descend to hell, *ut liberaret mortuos suos*, that he might deliuer his dead thence.

30. And now with these three, doth all antiquity consent: to wit, S. Irenaeus in his fifth booke, towards the end, Clemens lib. 6. *stromatum*, Origen in his 15. homily vpon Genesis, his 2. booke against Celsus, and 5. booke vpon the Romans, Eusebius lib. 4. *demonst. Euang. cap. 12.* S. Cyril of Ierusalem Cateches. 4. *Descendit ad inferos, ut iustos inde liberaret*: Christ descended into hell, that he might deliuer his iust from thence; S. Athanasius de *Incarnatione*, and in diuers other places of his workes; S. Basil vpon the 14. Psalme, and 48. S. Gregory Nissen in his first Oration de *resurrectione Christi*; S. Gregory Nazianzen *oratione 2. de Paschate*; Epiphanius in Ancor. S. Cyril de *recta fide ad Theodosium*, and Theodoret vpon the 15. Psalme.

31. To these Greeke Fathers I may add these latin: Tertullian in his booke de *anima cap. 31. 32.* Hippolytus the Martyr in *oratione de Antichristo*, S. Cyprian in his sermon de *unctione Chrismatis*; S. Hilary vpon the Psalme 138. & in his 10. booke de *Trinitate*, Philastrius de *haresibus, cap. de descensu Christi ad inferos*; Gaudentius tract. 6. de *Exod.* Prudentius hym. 9. & 10. S. Ambrose de *fide cap. 3. & de mysterio Pasche cap. 4. and cap. 10.* vpon the Romans, and 4. to the Ephesians, 3. of Ecclesi. and vpon the 9. Chap. of Zachary: Rufinus vpon his exposition of the Creed; S. Augustine Epist. 47. ad Dardanum, the first questi-

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on, and infinite other places of his workes: *S. Leo* sermon the first *de resurrectione*: *Fulgentius* lib. 3. *ad Thrasimundum*, cap. 23. *Vigilius* the Martyr in his booke against *Eutiches*: *Araio* the subdeaco in his first booke vpon the Actes, the 2. chapter: *S. Gregory* in the 13. booke of his *Morales*, cap. 20. and 21. vpon the Psalme *De profundis*: *Beda* in his third booke vpon *Iob*, the 7. chapter: All these, and many others may be alleaged as all consenting about the litterall meaning of this Article.

Bucer. in
cap. 27.
Matth.

32. And yet do the Protestants of our unhappie time differ from all these in the vnderstanding of this Article of Christ his descent into hell, though they do proteste to admit the whole Creed. And amongst the rest, the very wordes of this Article of the Creed: for some of them, by descending into hell, vnderstand that he descended into his sepulcher: this is the opinion of *Bucer*, that was *Regius Professor* and publike reader of Diuinity in Cambridge in King Edward the sixth his dayes: and the same houldeth *Beza* in his Commentary vpon the second Chapter of the Actes of the Apostles. And *Caluin* himselfe misliketh not this interpretation in his commentary vpon the 15. Psalme, where he interpreteth these wordes (*Thou shalt not leaue my soule in hell*) thus: Thou shalt not leaue my soule in the graue or sepulcher: But how improbable an interpretation this is, each man of common reason will discern. For who euer heard, that soules were shut vp in sepulchers?

Caluins
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Cal. 2. inst.
c. 16. s. 8. 9.
Ro. 11. 12.

33. But *M. Caluin* after his fashion persisteth not long in in this, but hath another more solempne interpretation in his second booke of *Institutions*, and in diuers other bookes of his, and the exposition is this, that Christ did suffer the very selfe same paines of hell it selfe, and all the torments of the damned, in his soule vpon the Crosse, as feare, despair, distrust, horreur, and the like, by apprehending God his heauenly Father to be angry with him. And in this *Caluin* is so confident, that he reareth not to go further, and to blasphemize and say, that without this his corporall death

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Vpon 4. heads of triall set down by his Ma^{tie}. 137 Chap. 3.

death had beene to no purpose: *Nihil actum erat* (saith he) *si*
corporea tantum morte defunctus fuisset Christus. Nothing had byn *Item in Ca-*
 effected, if Christ had only dyed a corporall death. And *techismo*
 so according to this interpretation of *Caluin*, Christes bo- *paruo. itē*
 dily death on the Crosse did not deliuer vs, without these *psych. item*
 paynes of Christes soule: and yet, saith he, the soule went *in harmo.*
 not downe locally to any place of punishment (for this *Euangelica*
 doth he not only deride, saying there is no such place, but *cap. 27.*
 especially doth he hould it for a fable as presently we shall *Mash.*
 see:) but rather endured, as he affirmeth, and suffered the *2. Infr. cap.*
 paynes of hell, and of the damned, as is before said. But *16. §. 10.*
 the truth is, this is a blasphemous speech, and quite over-
 throweth the whole mystery of our Redemption. For let
 vs search the Scriptures from the *Alpha* to the *Omega*, from
 the beginning of *Genesis*, or booke of Creation, to the end
 of that mysticall booke of *S. Iohns* Reuelation, and we shall
 not only find not any the like speech to this, but the cleane
 contrary in infinite places, all and euery where ascribing
 the whole mystery of our Redemption to Christ his pre-
 cious bloudshed, and bodily passion. And vnto this will
 euery indifferent Protestant easily subscribe and yeald.

34. And now touching his contemptuous censuring
 of all antiquity in the poynt of *Limbus Patrum* (which was
 the place where the soules of the ancient Fathers, and
 Patriarches remayned and were detayned, vntill Christes
 Resurrection :) *Hæc fabula de Limbo Patrum* (saith he) *ad quos* *2. Infr. 16.*
liberados Christum descendisse narrant; tametsi magnos habeat auctores, *§. 9,*
nihil tamen aliud quam fabula est. This fable of *Limbus Patrum*, or
 prison of the Fathers, for whose deliuerance they recount
 Christ to haue descended, albeit it hath great authors,
 that make for it, yet is it nought els but a fable.

35. And who be these authors whom *M. Caluin* both
 accompreth great, & yet reiecteth, but those principally,
 whom before we haue named, pillars of the Church in
 the primitiue ages? And did euer any man since the first
 foundation of Christian Religion speake so of all the light

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learning, piety, deuotion, and Religion of all the whole Christian world together, this one wretched impoſſor excepted?

A story of 36. Thus then we ſee, that *Caluin*, though in words the con- he admit this article of the Creed: yet he diſſented from-
tention of all antiquity in the expoſition thereof. Now as for the
English Church of England what they hold therein, it is hard
Ministers to ſay, though many, and ſore conflicts there hath beene
about the amongſt Ministers and Preachers of my quality for many
deſcent of years together, about the expoſition of the article, *He deſ-*
Christ in- cended into hell. Only two memorable things I call to mind
to hell. that paſſed there in my tyme in diuers partes of that King-
dome, and all about the expoſition of that article, which
heere I haue thought good, hiſtorically as it were, to in-
terſe. The firſt was in manner as followeth. It happened,
that ſome dozen yeares ſince, I light by chance vpon a cer-
taine Exercife (for ſo the brethren call it) held by a cer-
tayne number of Miniſters of the purer ſtraine (as vſually
theſe kind of Exercifes are.) The towne (where this mee-
ting of Miniſters was) is called *Maxfield*, in the very vt-
termoſt ſkiirt, and confines of *Cheshire*, and the text then,
and there treated vpon by the brethren, was the *Psalmiſts*
Prophetickall prediction of *Chriffs deſcent into hell*, as it is me-
tioned *Psal. 15. v. 8.* & repeated againe *Act. 2. v. 27. Quoniam non*
relinques animam meam in inferno: Becauſe thou ſhalt not leaue
my ſoule in hell. And the place is very pregnant, for pro-
uoking the point. The bench being ſet, the Miniſters ſch
in time, and order ſpake (but God knoweth how few
wiſe and true words were ſpoken amongſt them:) The
firſt ſtarts vp, and expounds it of *Chriſt his ſuffering vp-*
on the Croſſe: a ſecond vnderſtands it of the *Grate*: a
third extended it to *Chriſt his ſufferings of hell torments*
in ſoule: and the fourth yet added, and interpreted it of
Chriſts being in the ſtate of the dead. The Moderator (for
ſuch a one they haue in all their Exercifes) he as wiſe as
the reſt inſteed of mending all, he marreth all; for he com-
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Vpon 4. heads of triall set down by his Ma^{tie}. 136 Chap. 3.

mendeth all, approueth all, and receiueh all, and then falleth out into a wonderfull admiration of the diuersity of the gifts of the spirit, that euery one of his fellow labourers in the Ghospell, should haue his seuerall exposition, and yet all to agree, and all to be intended by the holy Church. But this is iust according to *Tertullian* his prescription: *Nihil interest hereticis, licet diuersa tractantibus, dum ad vnius veritatis expugnationem conspirent*: it importeth not amongst hereticks, though so many men be of so many mindes, whilst they can conspire to impugne one truth. And do not so many seuerall, and erroncous expositions, banded against one true meaning of the article, forcibly make good this prescription, and note of *Tertullian*?

*Tertul. de
prescript.*

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37. And for my part, as then so now, I am of absolute opinion, that if all my brethren, and their Moderator with them had bene as farre out of the towne, as they were euery one of them from the truth of the text, and meaning of the holy Ghost, in that place, they would neuer more haue returned, either to wiues or Cures, or made such an other fanaticall exposition, tending only to the ouerthrow of the Article.

38. But yet my second obseruation goeth farre beyond all this, and for the nouelty, and absurdity of the exposition it deserueth to be registred in the record of eternall memory, that all the world may take notice of the palpable blindness of heresy: and it is of diuers stipendary Preachers, who as they seuerally succeeded one the other in a very eminent place of that Kingdome: so they diuersly expounded the article: one of them expounded it of hell torments in *Caluins* sense: a second succeeding, of the graue, in *Beza* his meaning: the third and last, because he would be sure to proue himselfe an hereticke, *addidit de suo*, he found out such an exposition, as was neuer heard of before, vnlesse it were by one *Iacob*, a turbulent and Schismaticall spirit that opposed himselfe against the Bishop of *WVinchester* (*impar congressus*, I say no more) touch-

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ing this article. His exposition in plaine words was this: Christ descended into hell that is sayth he, he ascended into heauen, and this he thought he proued subitantly out of the Greeke wordes *ἀναβάντες*, which laide he, signifieth no more, the that Christ went *εἰς τὸν οὐρανόν*, that is, said he, to an inuisible place, and this must be proportioned according to the dignity of the person, and consequently must be heauen. For what place can be fit for the Sonne of God being thus in the state of the dead, but heauen? And so as before, his conclusion for a full and perfect exposition of this article was, he descended into hell, that is, he ascended into heauen. And is not this (as Luther merily gibeth at the Canonically exposition of, *Hoc est corpus meum*) as if a man taking vpon him to interpret this text, *God created heauen and earth*, should interpret it thus, *a crooked staffe was made a kire, or the cuccow did eat vp the kieling bones and all*? For certaine I am, there is as much truth and correspondency betwixt the one, as the other. Oh miserable Preachers! o thrice miserable people, that thus suffer their eyes to be put out, and their soules to be deluded, beguiled, and betrayed by such hereticall impostors!

39. And now to proceed forward, and to see what the Church of England doth hold in this point, *M. Thomas Rogers* Minister of *Horninger* and Chaplaine to the Lord of *Canterbury*, hauing taken vpon him to set forth in print of late, *The faith, doctrine, and religion professed and protected in England* (for so are his wordes) in 36. articles agreed vpon (as he saith) by the *Bishops and Clergy* of England, when he commeth vnto this article, he seemeth not to know what to say, for hauing laide forth this article of Christs descent into hell he hath these wordes: *That Christ went downe into hell* (saith he) *all sound Christians both in former times, and now liuing do acknowledge: howbeit in the interpretation of the article, there is not that consent that were to be wished.* And so after he hath set downe diuers opinions of others, forgetting to put downe his owne, he passeth and posseth the matter ouer in such

Tho. Rogers in his 39. articles pag. 15. 16. &c.

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Vpon 4. heades of triall set downe by his Ma^{tie}. 141 Chap. 3.

sort, as that no man can tell what they of England do hold, or what it is that is agreed vpon by the Bishops, or whether they hold any thing at all, though in the title of his booke he doth promise to set downe 39. Articles vniformely agreed vpon by the said Bishops and Clergy: be like he found no concord or agreement in this behalfe, only he recounteth the aduerse opiniōs which he holdeth for opposite errors, and aduersaries to the truth, and then going on futher he sayth: But vntill we know the natiue and vndoubted sense of this article, and mystery of Christian Religion, we persist aduersaries vnto them that say that Christ descended not into hell at all, or that Christ descended into the place of everlasting tormentes or indured in soule the paynes of damned spirits &c. which opinions you haue heard now to haue bene partly of Calvin, partly of other Protestants: so as with them the Church of England holdeth not, nor yet with the Papists, sayth he, for that presently he addeth for an opposite error vnto them, That Christ in soule went downe into Limbo lake, to fetch from thence the soules of our forefathers, which soules (saith he) before Christs death, as Papists dreame, were shut vp in the close prison of hell. Now then to reflect vpon the premises, and out of them to inferre the conclusion, the illation must needs be this: Though all partes do in wordes admit this article of Christs descent into hell: yet do they greatly differ in the sense and the ministers of England as it seemeth, haue no certaine faith therein at all, neither do they ascribe so much assistance of the holy Ghost to their Church (which the true Church could neuer want (as to be able to explaine the natiue, and vndoubted sense of this article, and Mystery of Christian Religion to vse M. Rogers wordes: so as their beliefe herein is only negatiue (as their whole Religion) is which is to belieue, that all others are deceiued besides themselves and yet do they affirme nothing in particular. And let this suffice for this article.

40. Let vs now a litle cast about, and take a view of the ninth article in order, as the Creed naturally brancheth

Thaddæus
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Credo Ec-
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The visi-
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cheth it, and it is this: *Credo Sanctam Ecclesiam Catholicam &c.*
I belieue the holy Catholicke Church: the wordes of this
article are agreed vpon, on all partes, but the senses framed
thereupon and belieued of different Christians, are most
different, and repugnant. For first those of the Roman, &
truly Catholicke Religion do according to the expositi-
on of ancient Fathers (which is a most certaine, and
infallible rule of their sayth) vnderstand by this *Catholicke*
Church, that visible Congregation of the first believing
Christians gathered together in *Iherusalem* at the time
of our blessed Sauour his Ascension, at which assembly
the holy Apostles themselues (who made this article)
were present, together with the Blessed Virgin Mother
of God, and other holy men and women, vpon whome
the holy Ghost descended, inlightened them, and infla-
ming them to preach the name of Christ, and further esta-
blishing, and confirming them in the truth, encouraging
them to go forwardes manfully without feare of any op-
posite humane power, and promising them, that the po-
wer of Christ, & assistance of the same holy Ghost should
be with them, and the directors of them, vnto the worlds
end, to preserue this Church and holy Congregation in
all necessities and extremities, so that the gates of hell,
and damnable error should neuer preuaile against it.

41. Moreouer the said Catholicke Christians did euer
vnderstand this Church to be called *holy*, in respect both
of the great sanctity of her doctrine, and the holines of
many of her children, who besides the precepts of the law,
as *S. Gregory* speaketh, nay ouer, and about the precepts
of the law, as *S. Basil*, and *S. Chrysostome* ioyntly speake
should endeaour, *etiam precepta legis perfectioni virtute transcen-*
dere, to transcend the precepts of the law, by deuoting
themselues vnto the obseruation of Christ his high Coun-
sayles of Euangelicall perfection.

42. Also this Church is called *holy*, for the immediate
and perpetuated assistance of the holy Ghost, inspiring
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her inwardly, directing her outwardly, and especially for the meanes of sanctificatiō conuaued vnto her through the conducts of her Sacraments, as chiefest and most holy instruments to that effect, conferring grace for our assistance in the performing of all good works, wherof none can be partakers to saluation out of this Church.

43. This Church is also called *Catholicke*, for the reasons before set downe in the first Chapter and first Consideration; to wit, that it is vniuersally spread ouer the world by the ministry of the Apostles in the very beginning, and so hath hitherto continued still, and euer shall to the worldes end: and further it hath these signes and markes to be knowne by, and to be distinguished from all hereticall Congregations whatsoever, to wit, Antiquity, Vniuersality, Vnion, and Succession by descent of Bishops. And finally for full complement, it hath that communion of Saints, both by vnion in fayth, and communion of Sacraments, which no other Schismaticall Cōuenticle or hereticall congregation hath: and out of this communion there can be no possibility of life, or saluation. All this, and much more (which here I am constrained to omit) do those of the Roman Religion vnderstand by this article, I *believe in the holy Catholicke Church, the communion of Saints*: and it would require a whole volume to set downe the seuerall sentences, discourses, and authorities of ancient Fathers, that iointly concur in this exposition, and explanation. *Vincen^{ti} Lyrinen^{sis} aduersus haereses c. 3. Tertull. de praescript. cap. 32.*

44. But now on the other side, if we cast our eyes vpon the state of the English Clergy, we shall find that howsoeuer they do admit the same in wordes, yea, and subscribe therunto in their Ordination (for that they about teach their Religion to follow their State, as their State brought in their Religion:) yet exceeding great is the difference, and large are their consciences in vnderstanding the same, as may appeare in part out of the 19. article, published by M. Rogers, as agreed vpon by our English

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lish Bishops, concerning the Church: about which he hath seauen seuerall propositions, first agreeing in some of them, somewhat with the Catholicks, and they haue learned it from the Catholicke Religion, and as their vsuall practice is; and then making their owne choyce, to dissent, and disagree at their pleasure, as the inured custome of all Hereticks hath euer bene.

1. 45. His first proposition then is this: *There is a Church of Christ not only inuisible, but also visible*, wherto supposing him to vnderstand of the true Catholicke Church, (for otherwise he saith nothing) we do also agree, as their Bishops in like manner may be supposed to do: and yet can I speake this vpon my owne knowledg, that it is against the common knowne tenent & practice of their Academicall Schooles: for there the question is amongst the most forward Protestants; *An Ecclesia sit inuisibilis*, whether the true Church be inuisible; and yet is held affirmatiuely, to wit, that it is inuisible, and not visible to mans eies, for the visibility of the Church tendeth to flat Popery, which they cannot indure.

Later propositions of the Protestants about the Church.
Rogers ar.
19. pag. 86.

2. 46. His second proposition is, *That there is but one Church*, which we affirme also, and they from vs haue learned so to speake: and yet I do not see how the Protestant, Puritan, and other Sectaries, *Lutherans*, and *Sacramentaries* can make one Church, they differing so fundamētally amongst themselues, and in such weighty points of faith and religion, as they do.

3. 47. His third assertion is; *The visible Church is a Catholick Church*: M. Rogers would haue said, or at least wise should haue said, *that the Catholicke is a visible Church*: and the reason is, for that all visible Churches, are not Catholicke, but all Catholick Churches are visible. And what was the reason of this his incongruity of speach I do not see, vnlesse he meant thereby to steale the name of *Catholicke* vnto euery visible Congregation of Sectaries, which is clearly ouerthrowne by the definition, and large explication of the

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Vpon 4. heads of triall set down by his Ma^{tie}. 145 Chap. 3.

the word *Catholicke*, let downe in the first Chapter.

48. His fourth proposition is: *The word of God was, and for tyme is before the Church*: which being vnderstood of the Scripture, or written Word (for otherwise it is nothing to our purpose,) it containeth in it a senseles, & grosse absurdity, for therupon it would follow, that before *Moyse* tyme, the first writer of the Bible (which was more then two thousand yeares after the creation of man) God had no Church, because there was extant no written Word or Scripture, which were very ridiculous to affirme. But the only refuge that I can possibly perceave that *M. Rogers* hath left him to make good his fourth assertion in proouing the word of God more ancient then the Church, is to fly to the vnwritten word: but this will not serue his turne neither, since we haue only in this place to do with the litterall, or written word of God, begune by *Moyse* the first pen man of the holy Ghost, and so successiuelly vpon sundry occasions continued.

49. *M. Rogers* his first proposition is, That the *markes, and tokens of their visible Church, are the due, and true administration of the Word, and Sacraments*: but these markes are not admitted by the *Catholickes*, but worthily reiected, for that they are as hard, and obscure to find out, and as much controuerted as the thing it selfe whereof they should be markes: for that all partes, yea all sectes, and heresies doe pretend to haue due and true administration of the word, and Sacraments, and it is as hard a matter to determine this controuersy as the other, viz. to find out, which is the true Church. But the Markes of Antiquity, Vniuersality, Vnity, and Succession before mentioned, and giuen by *Catholickes* (for such were *Tertullians* 1400. yeares ago, when he wrote that excellent booke of *Prescriptions*, and *Vincentius Lyrinensis* 1200. yeares since, to take away your late imputation, and denomination of Papist vnto *Catholickes*) are so cleare, and euident in themselves, that presently they will distinguish betwixt one Church and

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another, betwixt Roman Catholickes and all hereticall Sectaries. And albeit some Sectaries being pressed therewith, will pretend to haue these markes in their Church, and will set a good face vpon the matter, and challenge them also, yet are these wordes out before they be aware: for the matter being so euident against them, they presently giue ouer their clayme, they are content to hold hâds of, running to other obscure markes (the common Plea of all condemned Hereticke) of the due and true administration of the Word and Sacraments, when God wotteth they haue neyther Word nor Sacrament, according to the Catholicke integrity and sincerity.

50. *M. Rogers* sixth proposition about the Church is: *That the visible Church (to wit the true & Catholick Church) may, and hath from time to time erred both in doctrine and conuersation: which assertion the Catholick in his sense doth hold for so blasphemous, and absurd, yea ridiculous also, as nothing can be more. For if this be true, that the true visible Catholicke Church spread ouer the whole Christian world, can erre, and induce into errour, then is there no surety, or certainty in the world, no not in the promises of Christ, and his Apostles, who assured vs the contrary.*

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51. But let vs take a view of *M. Rogers* proofes out of Scripture for confirming this his sixth assertion, which surely are so fantastickall and impertinent for any consequence to be drawne from them, so absurd in reason, and ridiculous in religion, that no man of iudgement, or conscience can read them without indignation, and laughter, as by the view will appeare. For thus he setteth them downe in his owne wordes, only I will add the inference vpon euery probation out of Scriptures. His first place is: *Take heed, Matth. 24. 4. therefore the Church may erre. Belicue is not, Matth. 23. 26. therefore the Church may erre. Beware of the leauen of the Pharisees, and of the leauen of Herod, Mar. 8. 15. therefore the Church may erre. Many shall be deceived,*

yea

Vpon 4. heads of triall set down by his Ma^{tie}. 147 Chap. 3.

yea the very elect, were it possible, Matth. 24. 11. therefore the Church may erre. Shall he find saith vpon the earth, Luc. 18. 8. therefore the Church may erre. *Vt* we know in part, 1. Cor. 13. 12. therefore the Church may erre. Beware of Dogges, therefore the Church may erre, Beware of euill workes, beware of concision, Philip. 3. v. 2. therefore the Church may erre. God shall send them strong illusions, that they should belieue lyes. 2. Thess. 9. 10. therefore the Church may erre. And is not this a sound prooffe out of the Scriptures?

52. These are those cleare texts, that M. Rogers bringeth forth to proue, that the vniuersall Christian visible Catholicke Church (for that only we now treat of) may be deceived, and hath erred, determining matters of doctrine: and yet as you see, here is not one word that is spoken, or may be applyed to the said vniuersall Catholicke Church, but only caueats giuen to the Church, to beware of particuler deceauers, Heretickes, Pharisees, Herod, &c the like. And consequently these places are so idly vrged, and so absurdly applied by the Authour, that I should wast time in spending any more labour about perusing them any further. Only one of his places, I will but touch in one word. *Many* (saith Christ) *shall be deceived, yea the very elect, if it were possible*: out of which place, for the ouerthrowing of M. Rogers proposition, and inferring the cleane contrary assertion, I reason thus, and let *Tribunal Syllogismi* vmpire betwixt vs both, which is the better, and fitter consequence deduced out of this place: if it be impossible that the elect shall be deceived, though many be deceived, then the Church comprehending the elect, as a part of her, cannot be beceiued: *sed verum primum*, for trnth it selfe hath spoken it, (and this is the true meaning of those wordes, *if it were possible &c.*) *ergo & secundum*. The like consequence I would inferre out of all the rest, but the places are so absurdly, and against all common sense and reason vrged, that they are not longer to be stood vpon.

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53. The like miserable course, or rather more pitifull (if possibly it may be) doth he take to proue the second part of his proposition, which is, that the said Catholicke visible Church may erre in determining matters of life, and manners (for that is the question, and not his ydle word of erring in conuersation.) And first he doth alleag the words of Christ, *Iniquity shalbe increased, and the loue of many shall waxe cold, Matth. 24. 12.* therefore the Church may erre in determining matters of life, and manners. Secondly he citeth that of S. Paul, *Restore &c, least thou also be tempted, Gal. 3. 1.* therefore the Church may erre in determining matters of life, and manners. Thirdly, *I do not the good thing which I would, but the euill which I would not, that doe I: if I doe that which I would not, it is no more I that do it, but the sinne that dwelleth in me, Rom. 7. 19. 20.* therefore the Church may erre in determining matters of life, and manners. Fourthly, *There is a fight euen in the best men, and meñbers of Christ, Rom. 7. 23,* therefore the Church may erre in determining matters belöging to lyfe, and manners: for this must be his conclusion out of euery one of these places, as his former of doctrine was out of the other. And are not these goodly argumentes to proue his assertion? His assertion (as you haue often heard) was, that the visible Catholicke Church might erre in determining matters belonging to manners, to wit in defining and finally determining, this is good, that is bad, this is lawfull, that vnlawfull, and the like; and he commeth in with his misapplied texts, to proue that particular men may haue infirmities in them, and fight of their passions, or concupiscence. Doth he not hit the naile on the head thinke you?

54. But now lastly let vs come to his seauenth, and last exposition vpon this article of the Creed *The Church of Rome* (saith he) *bath most shamefully erred in life, Cerimonies, and matters of sayth,* this he should haue proued, according as he vndertaketh in other articles from the warrant of diuine Writ, but here he leaueth Gods word, and runneth

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are partes.

to Poets that say, *Romamates &c.* Rome loueth boyres; as who would say, that this horrible, and execrable sinne (if it be, or haue bene in Rome) is not also in other Cātries of the world, or as if this alone were sufficient to proue his purpose, if he could shew, that there were many lewd liuers in Rome. The thing he ought to proue is this, that the whole Church of Rome (that is to say, the Catholicke Roman Church, spread ouer the whole world, acknowledging Rome for the chiefe head, and member thereof) had erred from her publike decrees set forth to be deliuered throughout the whole Church, eyther for position of faith or direction of manners: for this only is the point in controuersy and not whether any man haue liued loosely in Rome, or any Popes haue bene naughty men, or may be hereafter. So as for the point controuerted, he bringeth not one word of prooffe, and all that he hath scraped together of spitefull slanders, & contumelious reproaches against diuers Popes, and other Prelates of that Citty, as in consequence of argument, they are nothing to the purpose, nor can make any inference at all against the matter in question; so are they in fact, proued by diuers Catholicke Authours to be shamefull lyes, contrary to the testimony of the best, and most Authentick authours, that haue written; whereof the reader may see effectually proofes in Bellarmine, and others that doe answer those slanders against Rome. Lib. de Pōs.
ad cap. 8. ad
finem vsq;
ad cap. 15.

Now then we see how out of this one article of the Apostles Creed (which all parts do admit) what different doctrine there is drawne by different expositions: and I might shew the same in sundry other articles, as namely in that which ensueth immediatly after, *Credo remissionem peccatorum*: I beleue the remission of sinnes: which article those of the Roman sayth do vnderstand accordingly as the ancient Fathers do, and this is not only of the remission of sinnes by our Sauour his passion, and grace thereby merited to this effect, but also of the ordinary meanes left
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by our said Sauour in the Church for ordinary remission of sinnes, and namely by faith and baptisme, forsu ch as enter first into the Church , and the holy Sacrament of Pennance, which is (according as anciēt Fathers do call it) *secūda tabula post naufragium*, the second table of the soule after baptisme shipwrack, for such as sin after baptisme, and other Sacraments: all which Sacraments, & other meanes to this effect do worke their effects in the power , and vertue of the said passiō of our Sauour . So houldeth the Catholicke . But the Protestant that commeth forth with a *not imputation*, saith , that this remission of sinnes consisteth only in this that they are not imputed , and consequently draweth a farre other sense vpon this article; so as I must perforce conclude with that which often hath bene said , and repeated , that it is not sufficient to admit these Creeds in words as the Ministers of Englād are said to do in their Ordination , but the true sense , and meaning is especially to be stood vpon : which meaning being farre dissonant frō the vnderstanding of the knowne Catholicke Church (as lately we haue shewed) their orall and yerball admission of the said Creeds cannot be sufficient to make them Christian Catholicks , or deliuer them from the imputation of being Hereticks: for that this very choice and election which they do make of particuler senses , and interpretations of the Articles of these Creeds, opposite vnto our former rules , and Considerations before set downe at large , properly and effectually conuince them to be hereticks indeed. And so much of this matter for the present,

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L O V V A N C E O F T H E F O V R E
G E N E R A L L C O V N C E L S :

Which is the third generall head of tryall offered
and proposed by his Excellent Maiesty
of England.



S in the former two grounds of belie-
uing Canonickall Scriptures, & admit-
ting the three usuall Creedes, and that
only vpon the Churches publicke tra-
dition, his Matie hath giuen forth a
declaration vnto the whole Christian
World of his confident perswasion of
being a Christian Catholick, and no Heretick: euen so in
this third generall head, I meane in the admitting and re-
ceyuing of the foure first Generall Councells, his Royall
Grace hath not only continued, and perseuered in the for-
mer declaration of his good intention and perswasion, but
hath

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*Premonit.
pag. 35.*

hath further, and much more ratified and confirmed the same, as appeareth by these his words, where he writeth: *I reuerence and admit (saith he) the foure first generall Councils as Catholicke and Orthodoxe: And the said Generall Councils are acknowledged by our Actes of Parliament, and receiued for orthodoxe by our Church.* In which words, though I must ingenuously confesse, that I cannot retayne the least scruple, or doubt of the sincerity and candor of his Maiesties meaning, but that according to his Noble apprehension, and the information giuen him by his Doctors, he doth indeed for his Princely part, and Person, reuerence, and admitt the foure first Generall Councils, and will be ready like a pious meaning Prince to receaue al the particuler points of faith concluded therein, when they shalbe discovered vnto him: Yet since this Parliamentary admission of Councils is the ground of all, and must proue the admitting, and reiecting of them, either good or bad, on the Church of Englands behalfe, my first demaund shalbe but this: What hath lay parliaments to do with Religion? What busines make they with the Councils of the Church? Who designed vnto them this authority, to alter, chop, and change Religion at their pleasure? Vpon what ground do they admit some Councils, and reiect others? Especially hauing excluded from Parliamentall suffrage all their Catholicke Bishops, and Clergy men, as it is euident they did (the thing remayning yet registred vpon Authentick record, & fresh in the memories of many now liuing) when at the first and second lay Parliaments, in the first yeare of the late Queene, they banished Catholick Religion out of the land.

2. But supposing these foure Councils to be admitted, and receiued (if we consider how these Councils indeed are acknowledged by our Actes of Parliament, how reuerenced, and in what manner receaued for Catholicke, and Orthodoxe by our English Congregation at this day) we shall be so farre from iustifying the Protestant Parliamentary admission of these Councils, or any other of their actions

Vpon 4. heades of triall set downe by his Ma^{tie}. 153 Chap. 4.

actions whatsoeuer, though neuer so outwardly veiled, and couered with a colourable shew of piety, as that in very deed we shall discouer nought els, throughout the passages of their whole proceedinges but fraud, imposture, collusion, dissimulation, hypocrisie, and heresie: Which to make good against them in the particuler carriage, and passage of this present busines of Councells, let vs but leaue the barky rind, and outward corke, and enter into the inward marrōw and substance: that is, let vs giue no credit to their words, but looke into their deedes, and we shall easily discerne, yea, the matter will disclose it selfe. For to let their wordes aside, whome we haue euer found contray in their deedes, if the Church of England do sincerely imbrace, and receaue for Catholicke, and Orthodoxe these foure first generall Councells which did resemble, comprehend, and present the whole Primitiue Church for more then foure hundred, and fifty yeares togeather after Christ, then must it follow, if they meane as they say, and that their wordes shall not proue wind, that the English Church, and our lay Parlements must acknowledge and admit also that doctrine for Catholick, and Orthodoxe, which without impeachment, controullement, or contradiction of any, can be substantially proued to haue bene taught, and held in this visibler vniuersall Church, whereof these foure Councelles collectively represented the whole body for all that tyme. Which foresaid doctrine that both it, and euery point therof passed for so many ages vncontrolled, this one reason may suffice to proue indeed of all; for that the said doctrines should otherwise haue bene noted, espied out, reprehended, and censured by some of these Councells, els had they not done their duties, neither had they bene so vigilant for the good of the whole body: as they ought to haue bene; if hauing condemned some heresies (as they did) they had winked at others. Which once to imagine of an *Ambrose*, an *Augustine*, &c a *Hierome* for the latin Church,

How the
Parlamēt
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Conf. 1. 154 Dutifull & respectiue Considerations

a *Basil*, a *Chrysostome*, and an *Athanasius* for the Greeke, nay to suppose it, and that confidently, though most impudently of all the great Saints, and learned Doctors in the world together, this cannot be no lesse then senselesse absurdity, grosse stupidity, yea heathenish impiety, when as the least of these, which I haue named, was for learning able to haue resisted the whole Christian world, and for their zeale would haue spared none, in a point of error or heresie: as I may instance and proue by *Tertullian*, *Origen*, and *S. Cyprian*: were any of these, though neuer so great, by the rest spared? VVere any former merits, though neuer so many respected, if once they presumed to innouate the least error whatsoeuer? And therefore to strike at the point I ayme at in the period of the Conclusion, doth the English Church, and Parliament admit all the doctrines that were taught in the Church, and that continued without the impeachment of any, notwithstanding all the zealous, & vigilant Pastours in the Church? I thinke it will make great difficulty: and let it reiect them, or any of them, there needes no more to proue that Church to be hereticall: let it admit them, it proues it selfe by departure from them, and their doctrines to be Apostaticall, for that it houldeth not the same points of faith, with these foure first Councells, which it maketh shew to receiue and embrace. In a word, let it admit them, or reiect them, they shall neuer be able to wipe away the blot, and blemish, imputation, and innouation of damnable error from their Church. For better vnderstanding whereof, as also of some other particulars thereto belonging, and hereupon necessarily depending, I haue thought good to decipher out these ensuing Considerations.

The

The first Consideration.

MY first Consideration (which I promise, as the very ground- worke, and foundation of all the rest) must of necessity be this, that the Parliament, and Church of England admitting these foure first generall Councils of Nyce, Constantinople, Ephesus, and Chalcedon for Orthodoxe, and truly Catholicke (as representing in their Bishops the complete, and entyre body of the Catholicke Church in their severall ages) must needs acknowledge in like manner, that for these first foure hundred and fifty yeares (or rather five hundred, for that it is not probable, nay possible, that within the compasse of fifty yeares, the same should now faile which had allready by vertue of Christ his promise continued foure hundred and fifty yeares) the true Catholick Church of Christ, consisted not only of the elect, and consequently was invisible, but of good and bad, and therupon was visible, vnder visible heades. And this was figured by the Parables of the net that caught both good and bad fish, and by the field that brought forth good corne, and weedes. And further, that this visible externall Church in those dayes was the very same, wherof Christs wordes were to be vnderstood, when he gaue this in charge to one vpon occasion, and supposal of a complaint made against his brother, which if hee succeded not, then, *Dic Ecclesia*, tell the Church: as also that other of S. Paul that the Church is *Columna, & firmamentum veritatis*, the Pillar, and foundation of truth: so as, if a man in those dayes would haue had any controuersy in Religion debated, and resolved, if he would haue knowne what Scriptures the Apostles, and Euangelists had committed vnto the custody of the Church for Canonically, & Authentically: and further if he desired to know which they were, how they might be knowne from counterfeit,

Why and how these foure first Councils were gathered, and how thereby it is conuincied that the church cannot err.

Vide Aug. de vnit. Eccles. in pluribus locis.

*Mat. 18. 15
16 17. 18.
1. Tim. 3. 15*

how they might be truly sensed, and rightly vnderstood; what and how many Sacraments were left by Christ vnto his Church, which they were, what were their effects & operations, how they were to be administred, and such other like. And if he were a Jew, or Gentill, that thus demanded, questioning these doubts, and would vpon the resolution thereof become a Christian, but being vnlearned, would be instructed in all these cases, and the like he was to haue made his repayre, and recourse vnto this externall visible Church, and to haue stood in all points whatsoeuer, vnto her finall determination, decision, direction, instruction, and perpetuall gouernment in all these first siue ages, without malepart repugnancy, or obstinate reply, if he euer intended to be saued. And if vpon any animosity, or peruicacity any man were cast out of that Church in all that time eyther for interpreting Scriptures in his owne sense, according to a priuate spirit, or for peruertering or innouating *de nouo, de suo*, of his owne head or braine, in any the least poynt of faith, and mystery of Christian religion, as the Protestants do both, his damnation was by all held and concluded for certaine, except he repented, and listened, yea and obeyed the voice of the Church his mother, that sought to reclaine him: for that the authority of this Church was euer held for God his highest tribunall vpon earth, and therefore irrefragable, since the tribunall of heauen standeth expecting what is here done by the Church vpon earth, being euer ready to loose, or bynd, to deliuer ouer vnto Sathan, or to release from the bandes of sinne, error, and heresy, according vnto the former passed doome, and sentence of the Church, as among other Fathers, *S. Iohn Chrysostome* in his bookes of Preikthood doth very well declare.

Chrys. l. 3.
de sacerdot.

Councell 4.
of Nice assembled
anno. 327.

And now to come vnto these Councells, and to speake particularly of euery one of them, as they lye in order. The Councell of *Nice* was gathered together somewhat more then three hundred yeares after Christ: and

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Vpon 4. heads of triall set down by his Ma^{tie}. 157 Chap. 4.

and the occasion of this first great Ecclesiasticall Assembly of all the world met together by their Bishops in this generall Councell, was for the censuring and suppressing of two capitall, and damnable heresies, that then inuaded, and infected the Church of Christ. The first was the heresy of the Arians, and this impngned, nay flatly denyed the second Person, his identity of essence, to wit, the Sonne his equality of substance, and hodhead with the Father, granting him to be homoioios, like vnto the Father, but denyng him to be consubstantios, of the same substance with the Father, which was the fayth and beliefe of the Catholicke Church in those dayes.

5. The second heresy, was the heresy of the Quartadecimans, concerning the celebrating of Easter-day, of which heresy to speake any thing in particuler at this tyme I intend not, since it is not to my present purpose; only I refer the reader vnto the author of the Three Conversions of England, where this point is both substantially, and punctually discussed. The mayne point wherof I am to treat in this place, is to intimate vnto the Reader, how both these heresies of the Arians, and the hereticall Quartadecimans were determined, censured, and anathematized by the authority of this soueraigne and supreme Ecclesiasticall Tribunal, I meane the first Generall Councell of Nice, which consisted (as S. Ambrose obserueth, alluding to the iust number of Abraham his souldiers) of three hundred & eightene Bishops gathered from all partes of Christendome. And this was the first Generall Councell that could be Assembled vntill thattime, in respect of the most bloody and cruell persecutions, that had continued for the greatest part of the precentages.

6. And here we are to obserue, that albeit that three other Prouinciall nationall Councells are recorded to haue bene celebrated before this of Nice, and after that of the Apostles Act. 15. to wit, one at Rome of 60. Bishops against Nomatus, vnder Decius the cruell Emperour, and Cornelius the

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Anno. 252 martyred Pope, another at *Ancyra* in *Galatia* vnder *Dioclesian*, the third at *Neocæsarea* vnder *Constantines* Father, and Pope **Anno. 308** *Melchides* according to *Præteolus* his accõpt: yet this Councell of *Nyce* was the first great, & glorious Ecclesiasticall tribunall, which was publikely erected in the Christian Church for al Nations to repayre vnto, after the first planting of the faith of Christ.

Anno. 311. 7. The second generall Councell was that of *Constantinople* somewhat more then fifty yeares after, in the yeare of our Lord 383. and it consisted of an hundred and fifty Bishops, gathered together against *Macedonius* Patriarch of *Constantinople*, who openly denyed and blasphemed against the diuinity of the holy Ghost: for which damnable heresy of his, both he, and all that partaked with his hereticall faction, were condemned, censured, and cast out of the Church, and deliuered ouer to Sathan, for that they blasphemed against the third sacred Person of the blessed Trinity. And this second, great, and generall Councell was held vnder *Gratian*, and *Theodosius* Emperours, and vnder *Damasus* then Bishop of Rome.

The third generall Councell of Ephesus Ann. 434. 8. The third Generall Councell was that which was assembled at *Ephesus* almost other fifty yeares after that againe, in the yeare of our Lords incarnation 434. This Councell consisted of two hundred Bishops, gathered against another Archbishop of *Constantinople* named *Nestorius* but an Arch-hereticke: and it was held vnder the Emperour *Theodosius*, and Pope *Celestinus*. This *Nestorius* (as *Vincen-tius Lyrinensis* in his goulden tract against heresies, and 17. chapter describeth his heresy) whilst he made shew of distinguishing two natures in Christ, he suddainly brought in two persons, and by an execrable impiety thereby made two Christs, the one God, the other man, the one begotten of God the Father, the other borne of the Virgin his mother, and therefore he did further auerre, that holy *Mary* was not to be called, *Θεοτόκος*, but *Χριστοτόκος*, the mother of God, but the mother of Christ, because (forsooth) that Christ which

Vpon 4. heads of triall set down by his Ma^{tie}. 159 Chap. 2.

which was God, was not borne of her, but the Christ, which was man. Hitherto my Authour. And for this damnable heresie was *Nestorius* condemned by this third Councell, & worthily cast out of the Catholicke Church: howbeit I must confesse, that I cannot see, how *Caluin* & *Beza* vpon the point of Christs incarnation and hypostatical vnion with diuers others Protestants following the, can possibly auoid this oult condemned heresy, but that *Nestorianisme* must follow, as a necessary consequence of the doctrine which they deliuer vpon the point of Christs incarnation, and vnion.

9. The fourth generall Councell was that of *Chalcedon*, and this was some twenty yeares and ypwardes after the forelaid counsaile of *Ephesus*, in which Councell there were assembled six hundred and thirty Bishops, Archbishops, and Patriarches. This great assembly was gathered against on *Eutyches* an Archmandrite, or Abbot of *Constantinople* in like manner, who so confounded the natures in Christ, that he absolutely denied, that there were two distinct natures in him. For which monstrous opinion of his, differing frō the Canon of Catholick faith, he was condemned, together with his fautor, & partener of his hereticall faction, I meane *Dioscorus* Archbishop of *Alexandria*, as was *Nestorius* another Archbishop before him, for holding two persons in Christ. And this famous and through the whole Christian world renowned Councell was assembled and held vnder *Martian* that then swayed the Empire, and *S. Leo* the first then Bishop of the Apostlicall Sea of *Rome*.

10. And now to make vse in generall of that which hath bene spoken concerning the foure Councels by some particuler application, and illation: the inference must needes be this, that if the Church of England do indeed admit, and reuerence these foure first Generall Councelles (as it should seeme his Maiesty is of opinion it doth, and their Acts of Parlament confirme the same) then doth it follow by necessary, and inuitable consequence (though

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the conclusion ouerthrow a mayneground of Protestantisme (call Religion) that they must needes (will they, nil they) graunt the Catholicke Church not only to haue bene visible at this time, but also to haue bene in great splendor, and magnificence; otherwise how could it possibly be, that six hundred, and thirty Bishops could assemble, and meet so readily together, and all these for the most part out of the Easterne parts of Christedome only, to speake nothing of the west.

11. Furthermore, for as much as our English Church in admitting these Councels, and that in the greatest Consistory of the Kingdome, the high Court of Parliament, doth thereby acknowledge, and condescend vnto: that this externall visible Church, consisting of good, and bad is Christs true Church, indued with all the priuiledges aboue mentioned of Ecclesiasticall power, piety, purity, sanctity & the rest; I would aske first, how this so visible a Church, so conspicuous for maiesty, so illustrious for sanctity, so adorned and beautified with all sorts of heauenly grace, and celestiall verity, should or could afterwards grow to be inuisible, be spoiled of her dignity, bereaued of her authority, be robbed of her sanctity, and loose all her graces and verity? Or how of the spouse of Christ is it possible, that she should become the enemy of Christ? of the Church of God, the Synagogue of Sathan? Protestants principles may imagine this, but this ouerthroweth the very principles of all Christian Religion. For how can the later be preserved inuolably, if the former be so vnstable? Or from whome can we sucke the pure milke of Christian Religion, or receaue the stronger food of the high mysteries of Diuinity, if it be not from the breasts of the Church? If it be not from the hand of our mothers learning, wisdom, and tradition? And now to follow this heathenish and irreligious principle of the Protestants a little further: if the Church, I meane the former mentioned visible Catholicke Church of these generall Councells

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cells; if this I say haue thus fallen by false doctrine (as the Protestants imagine) then this Apostacy, and defection must eyther beginne first from all, or from one, or from a few only. To the parts then: if from all, how is it possible, that so great a body, nay Christes owne body mysticall (for so *S. Augustine* calleth it) founded by the blood of Christ, propagated by the mynistry of the Apostles, wa-
tered continually with the blood of many millions of Martyrs, & dispersed ouer the visible face of the whole world, I say and demaund, how is it possible, that this Church should be corrupted all at once, and that by willing corruption of affection, and iudgment?

12. But if this defection vainely and ydlely supposed by the Protestants did beginne eyther from one, or arise from a few priuate men, contrary to the mayne current of the Churches doctrine, and tradition, which had continued, and lineally succeeded in the Centuries of the Church from Christs time to the Councell of *Chalcedon*; then would no doubt the Prelates of the Church (which now were in possession of the Ecclesiasticall keyes, and practice of the power, and authority of the same, by censuring and condemning Archbishops, Abbots, & Patriarches as hath bene seene) haue resisted & seuerally punished these supposed noueltyes and new fangles in religion. And truly albeit we should set aside the promise, and prouidence of our blessed Sauour for cōseruing this his Church which he had bought with so great a price, as his owne pretious blood, and brought vnto such eminent greatnes, at this very time of the Councell of *Chalcedon*, which was more then foure hundred yeares after his Ascension: yet in all humane reason (setting the light of religion apart) it cannot be so much as imagined, how such a body, Christ his body with such a vigilant Senate; and head ouer it, should by secret stealth, or little, and little, be infected, corrupted, poisoned and consumed (as their phrase is) with Popery, heresy, superstition, or innouation, and all with-

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out sense, or feeling, resisting and complayning, or any record left therof in Authour of Antiquity? And yet if we will giue credit vnto the Protestants, and suffer their religion to let the least footing in the Church, we must against all sense, reason, faith, and religion imagin and belieue all this, and much more, to wit, that such, and so potent a body, so fortified with defences by our Sauour, was so stolen away fro it selfe, and from God also, as that it was lost, peruered, corrupted, conquered by the gates of hell, made *Babylon*, the seat of Antichrist, and City of Sathan, before any man was aware of it: and are not these positions of Protestants monstrous Paradoxes, strange Ideas & Chymera's, which no man of perfect sense can belieue?

13. I read in the ancient Fathers, that were inlightened with so great a measure of Gods holy spirit, very earnest reprehensions, and seuerer inuectiues against the absurdity of these imaginations. Let *S. Augustine* (one that was wont to be full of reuerence in some of the Protestantes mouthes) speake for all. *Ille Ecclesia* (saith he) *qua fuit omnium gentium, iam non est? perijt? Hoc dicunt qui in illa non sunt. o impudentem vocem! illa non est, quia tu in illa non es. Vide ne tu ideo non sis: nam illa erit, etiamsi tu non sis*: That Church which was propagated, and spread ouer the world, consisting of all nations (as now at the time of *Chalcedon*) is it now no more? Is she perished, or vanished away? So say those, that are not in her. O impudent voyce! Is not she, because thou art not in her? See lest therefore thou be not, for she will be, though thou be not.

14. Thus *S. Augustine* in his dayes argued against the *Donatists*, who said then iust, as our Protestants do now, when they were pressed with the authority of the Catholicke visible Church, that indeed, that had bene for a time the true Church, but that afterwarde it perished, it fayled, and fell into Apostasy: *Apostatauit, perijt*, it did apostatate and perish, except onely in the people, who onely in their owne iudgment made the true Church indeed.

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15. And can any thing in the world be more like then this to our case? Doe not the Protestants, and the *Donatists* so conspire together that a man cannot distinguish them by their voice? The Protestants acknowledgeth the whole body of the Chriltian Catholicke Church, vnder these foure Councells, for the space almost of fūe hundred yeares together: neyther can he chole but confesse (since the poynt hath ben so often extorted from him) the outward lustre, Hierarchy, Gouverment, and Authority thereof. But if you aske him fūe hundred yeares after, then he will answer with the *Donatist*, *suit, & non est*: it was the true Church, but it is not now, or at least wise not in that perfection of authority, as then it was. And if you demand of him fūe hundred yeares after that againe about the time, that *Luther* sprang vp, he will not stick farly to blaspheme with the same *Donatist*, *Apostatauit, perijt*, it hath fallen into Apostacy, it hath perished: which speech you haue heard *S. Augustine* before call, *impudentem vocem*, an impudent voice, but presently after in the very same place, he termeth it by farre worse Epithetons, as blasphemous to the holy Ghost, which though I haue touched before, yet will I repeate it heere againe, for the better impression of it in our memory: and the greater detestatiō of the like sinne.

16. *Hanc vocem* (saith he) *abominabilem & detestabilem, presumptionis & falsitatis plenam, nulla veritate sussultam, nulla sapientia illuminatam, nullo sale conditam, vanam, temerariam, precipitem, perniciosam prauit Spiritus Dei*. The spirit of God (in the 101. Psalme) did forsee this abominable, and detestable voyce (of some that should say that the Catholicke visible Church had perished, and fallen into Apostacy) a speech full of presumption and falshood, susteyned with no truth, inlightened with no wisdom, seasoned with no sale, a vaine, temerarious, headlong, & pernicious speech. So *S. Augustine*. And then further some few lines after, the same Father bringeth in the said visible Church of his age

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to expostulate with those furious and franticke Donatists in this manner: *Quid est quod, nescio, qui recedentes à me, murmurant contra me? quid est quod perdisi &c.* What is the cause, I know not, why certaine people that go forth of me doe murmure against me? What is the cause why certaine lost fellowes do contend and say, that I am perished? For this is their saying that I was (the true Church) but am not now &c. The Scriptures (say they) haue bene fulfilled, for that all nations haue belieued, but the Church hath Apostated and perished, throughout the world &c. VVhen

Matth. 29. we vrge the promise of Christ, *Behold I am with you vnto the consummation of the world*, here they say that Christ promised to be with the Church vntill the end of the world, for that he did foresee that they (the factiō of Donatus) should arise, and continue the true Church vpon earth. So S. Augustine of, and to the Donatists, And surely nothing can occurre, and be represented vnto our vnderstanding, more conforme, and answerable vnto the sense, iudgment, voyce, agreement, and speech of the Sectaries of these our times, concerning their false imputations, and most vniust calumniationes against the present Roman Church.

17. Now if this graue, and holy Father S. Augustine one of the chiefeft pillars of the latyn Church in his dayes, speaking in the voyce, and sense of the said vniuersall Catholicke Church in his age, doth so grieuoussly and dreadfully censure this speech, and blasphemous slander of the Apostacy of the visibler Church (so triuiall, and familiar vnto Protestants now adayes) as that he calleth it *impudent, abhominable, detestable, presumptuous, false, foolish, rash, temerarious, and pernicious*, as you haue heard: If he condemne euen to the lowermost pit of hell, all those that frequent the same, calling, and accompting them for *perditos*, lost, and damned people, *recedentes ab Ecclesia*, Apostated from the Church, vpon a false surmise of their owne foolish fancy, supposing that the Church it selfe hath Apostated, or may fall into

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Vpon 4. heads of triall set downe by his Ma^{tie}. 165 Chap. 4.

into Apostacy, what shall we say of Protestants that do the same, and stand in the very same case?

18. But here it may be, perhaps, some man will reply, that *S. Augustine* in the place before cyted, sayth not, that the visible Church cannot Apostate or perish, but that it had not so done, and fallen away in his time, when the *Donatists* did falsly impute the same vnto it: but that it might erre and fall away from truth in time to come, that *S. Augustine* doth not deny.

19. To this I answere, that albeit *S. Augustine*, *totidem verbis*, do not say in so many wordes, the Church in time to come may not Apostatate: yet in pure force of argument, and true substance of matter he doth affirme it, in that he alledgeth against the *Donatists*, and vrgeth to convince the, the very promise of our Sauour, made vnto his Disciples, and in their persons vnto the Church for euer. *Ecce ego vobiscum sum usque in consummationem seculi*: Behold I am with you vnto the consummation of the world: which promise holdeth for all times in *S. Augustine* his iudgment euen vntill the worlds generall consummation: and therefore the same Father in another place writing vpon another Psalm, hauing first shewed how the Church is the Citty builded vpon an hill, he further addeth: *Sed forte ista Civitas, quæ mundum tenuit vniuersum, aliquando euertetur. Absit: Deus enim fundauit eam in æternum. Si ergo Deus fundauit eam in æternum, quid times ne cadat?* *Aug. in psal. 47* But happily this Citty, that hath possessed the whole world, shall in time to come be ouerthrowne. God forbid: for God hath founded the same for euer (as the Psalmist speaketh:) If therefore God hath founded the same for euer, why dost thou feare least this foundation may fall? Which very poynt *S. Augustine* repeateth againe in his first booke *de Symbolo*, and the fifth Chapter, to shew his constant and vnuariable resolution in this matter of the Church.

20. And here I might alledge Father vpon Father, Greeke vpon Latin, and produce so many testimonies of

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That the
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the ancient Worthies and ancient Fathers, as might suffice to fill a large volume, and all of them tending directly to this effect, to wit, that the visible Church planted by our Sauour (he being the foundation stone) and by his Apostles, and spread ouer the face of the whole earth, shall neuer perih, or Apostatate from Christ, by any the least damnable errour, or heresy vnto the end of the world, & Christ his second comming vnto iudgement. And to proue this they do all of them alleage and bring many pregnant and euident places of Scriptures.

21. As for example, these two heere vrged by *S. Augustine*, as also that plaine text vttered by way of promise vnto his disciples, *Matth. 16.* by our Sauour, *porta inferorum non praualebunt aduersus eam.* The gates of hell shall not preuaile against this Church: & on this place *S. Chrysostome* dilateth himselfe much, as be by occasion treateth vpon the 148. Psalm, and in an homily made at that tyme when he was to be expelled from *Constantinople*, he inferred these wordes, vpon that place: *Quod si non credis verbo, & rebus, ipse operibus crede:* if you will not belieue Christs wordes, the things themselues here spoken, belieue his workes? How many Tyrants haue gone about to impugne the Church & c. Where are they that went about these things. *Quomodo impurissime Diabole, Ecclesiam te putas posse deicere.* How doest thou think, thou most impure Diuell, that thou canst ouerthrow the Church & c. Which demaund this blessed Father would neuer haue vrged vnto the wicked spirit, if the Diuell might haue replied, that in tyme to come he should be able to ouerthrow it, by sowing the tares of ignorance, errour and heresy in it. And now that *S. Chrysostome* meât of the eternall visible Church, it is more then euident, by the instances that he bringeth of the horrible, and inhumane persecution, raysed, and stirred vp by infidels, and hereticall Emperours against the same most holy Church.

De vnit.
Eccles.

22. And *S. Cyprian*, that ancient, and renowned Martyr, treating of this argument, soundeth forth this Eulogy
in

Vpon 4. heades of triall set down by his Ma^{tie}. 167 Chap. 4.

in praise of the Church: *Adulterari non potest sponsa Christi, incorrupta est, pudica est, domum vnam nouit, vnius cubiculi sanctitatem casto pudore custodit.* The spoute of Christ cannot be adulterated, she is vnspotted, she is chaste, she knoweth one house, she keepeth the sanctity of one chamber, one bed, and that with a chaste shamefastnes, and loue. So *s. Cyprian*, in that excellent Tract of his *de vnitae Ecclesie*; which Tract alone, though it be but a very short one, yet is it sufficient to be the bane of all heresies, and to keepe any man desirous of truth within the bosome of Catholicke vnitie.

23. With *s. Cyprian* agreeth *s. Hilary*, writing to the same effect in expresse wordes, *assumit g: Hoc Ecclesia pro-* The in-
prium est, vt tum vincat cum laeditur, tum intelligatur, cum argui vincible
tur, tum obtineat, cum deseritur. This is peculiar vnto the strength
Church, that when she is hurt, by persecutions, then she of the
winneeth, and ouercommeth, when she is reprehended Church.
by heretickes, then is she perceiued, that is to say, when she is misconceiued, she maketh her selfe in her doctrine to be better vnderstood, by declaration of matters called into question, when she is forsaken (eyther by rebellious children, that go out from her, or by Gods permission exercising her by tribulation) then doth she obtaine the victory, and gloriously triumph. So as here you see, that they spake not only of the Church of their time, but of all other ensuing ages that it cannot perish or be corrupted. And with these agree *s. Ambrose*, saying: *Hac ergo nauis Ecclesia est, quae si quotidie saeculum istud tamquam aliquod pelagus sortitur infestum, numquam eliditur ad saxum, numquam mergitur ad profundum.* So speaketh *s. Ambrose* in his booke intituled *de Salomone*, the 4. chapter, that is to say. This ship therfore of the Apostles, that was tossed vpon the seas of this world as the true Church of Christ, which albeit it do dayly find, and feele the world to be troublesome vnto it, as a certaiue tempestuous, and stormy sea, yet doth it neuer dash and split in peeces, by striking against any rock, nor yet is it euer dryuen and drowned to the bottome. All which priuiledges could

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not be verified of the said Church, if it were possible, that the spouse of Christ could become a harlot, or fall away from Christ, by intertayning any damnable error, or heresy.

24. And as *S. Ambrose*, so speaketh *S. Hierome* in his commentary vpon the fourth chapter of *Isay*: his wordes be these: *Super petram fundatur Ecclesia, nulla tempestate concutitur, nullo turbine ventisq; subueritur*. The Church being founded vpon a rock, is thuered with no tempest, is ouerwhelmed and ouerthrowne by no fury, & violence of windes whatsoever. And the same holy Father in another place putting a reall distinction betwixt the Synagogue of the Iewes, & the Chriitian Church, but especially betwixt the promises of God made vnto both, assumeth the speach of Christ, and speaketh to the Iewes in the person of our Sauour, *Linguetur domus vestra deserta*: your house, your Church, your Synagogue shalbe leit desolate, and empty vnto you. But as for the Chriitian Church (saith he) *aternam habebit possessionem*, for that Christ promised vnto his disciples, behold I will be with you, or as other Readings haue it, I am with you to the consummation of the world. And the same speeches are reassumed, and reiterated by him in his Commentaries vpon the ninth of the Prophet *Amos*, and vpon the 28. of the Ghospell of *S. Matthew*.

Matth. 23.

25. And here I might tyre out both the reader, and my selfe also, with allcadging the vnamine consent of all the ancient Fathers, to proue, that the visibie Catholicke Church of their dayes could neuer perish, Apostatare, or fall away from Christ to the end of the world, in regard of Christ his promise made vnto it, and yet the contrary hereticall tenent is a common receiued doctrine in the Protestants schooles in this last, & worst age of the world. For do not the Protestants, *pro aris, & focis*, as though it were a matter of the life or death of their Religion (as in very deed it is no lesse) stiffly & peremptorily defend that the visibie Church that held these foure generall Coun-
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Vpon 4. heads of triall set down by his Ma^{tie}. 169 Chap. 4.

cells which are admitted by his Ma^{tie} and the Church and Parliament of England, and fourteene other nolesse Generall, from that of *Chalcedon* to the last of *Trent*: this Church, say I, descending by succession of Christian people, and by lawfull and Ecclesiasticall ordination of Prelats, Pastours, and Bishops for gouernement of the same, hath after the aforesaid Councell of *Chalcedon*, by little & little (say the Protestants) Apostated from Christ, and his true doctrine, and hath left their roome and place for Protestants to enter and supply their defects. And this is iust like the allegations and pretences of the *Donatists* in *S. Augustines* time. And no maruaile that Protestants and *Donatists* thus conspire against the true Church, for surely the right of the *Donatists* is as good to lay clayme thereunto, as the interest of the Protestants, for ought that I can see to the contrary. And let this suffice for my first Consideration.

The second Consideration.

MY second Consideration concerning this present subiect of the foure first Generall Councils reccaued by the Protestants lay Parliament, as is already premised, shalbe this; that for as much as this Ecclesiasticall deuise and inuention of calling generall Councils, and this spirituall authority in erecting this great consistory and supreme tribunall of the Church, for the deciding, and determining of all doubts, and controuersies that may possibly arise therein, eyther by the friends, or rather enemies of the Church, must be presumed to haue come peculiarly, and proceeded originally from the holy Ghost: partly for that the first forme, origen, and practice thereof was prescribed by the Apostles themselves, as you shal read *Act. 15.* according to that which we haue formerly noted,

Why Protestants do not, nor can remedy their diuisions by any Generall or Nationall Councils.

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and

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and partly, and especially in regard of the infallible assistance of the said holy Ghost, that euer-blessed and neuer erring spirit of truth, testified by the words of high, and soueraigne commaunding authority, vsed by the Apostles in that first Councils decree: *visum est Spiritu Sancto, & nobis*: it seemeth good to the holy Ghost, and vs: why (I say) this being so, haue the Protestants in our dayes (hauiing now almost had a full age, since their defection from Catholicke Roman Religion) neuer as yet called a generall Councell amongst themselves, to repaire their owne breaches, reconcile their owne enmities, determine and decide their owne controuersies, which (as before I haue shewed) are both many and waighty, implacable, and irreconciliable? Truly it seemeth vnto me, that if they had bene of the same spirit, with the ancient Apostolicke Church, that gathered these foure first generall Councils, to hold all in one vnion and communion; nay if they had not bene led, or rather misled with a contrary spirit of schisme, heresy and diuision, they would haue troden in the steps of these ancient Fathers, and haue imitated them in applying the soueraigne remedies of generall Councils for curing the woundes of their owne home-bred diuisions, and damnable dissentions: at least wyfe they would, without faile, in a whole age haue called some one, forasmuch as the ancient Church gathered, and assembled foure within the compasse of one age, and an halfe: and the Protestant Princes; and people do bound, and border nearer together, then did the Christians in former tymes; which were in a manner disperfed here and there, farre and neere ouer the whole face of the earth.

27. If reply be made, that then there was but one Emperour to afford his Imperiall consent for the assembling of the Synod, & now since the diuision of the Empyre into many Dukedomes, Princedomes, Kingdomes, and free States, there be many particuler Princes, whose wills, and iudgements can more hardly be agreed, whose assents are
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with greater difficulty to be required, and obtayned; I answer, this euasion is but a meere collusion, and therefore must not be suffered to passe without due reprehension. For since the forsaide diuision of the Christian world into seuerall Kingdomes and states, many generall Councell haue bene called, and gathered amongst Catholickes, as before hath bene shewed, yea, and that in the midst of tumults, vproares, and garboyles in the temporall estates of the Christian world; and this a man of common sense, and reason may comprehend, & imagin to haue byn a greater let, and impediment vnto the gathering of Generall Councells, then any incumbrance, and inconuenience that the Protestants surmise or pretend. But the truth is, heresy, and schisme originally grounded vpon proper election, priuate inuention, stubborne selfwill, and proud conceived iudgment, together with obstinacy against the Churches authority: this, I say can neuer abide that exact discussion which a generall Councell doth require. For how can the Protestants thus deuided as they are, and knowing the weakenes of their owne cause, indure partly and treaty, eyther with the Catholicks, whome they accompt aduersaries, or among themselues with their owne Sectaries?

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28. Not with Catholickes, as may be scene by examples of ancient hereticks, condemed in these 4. first Generall Councells, to wit, the *Arians* in the first, the *Macedonians* in the second, the *Nestorians* in the third, and the *Eutichians* in the fourth, who fled what they could those Councells, appealing only to Scriptures, whereof there is one notable example amongst many others in the last of these foure Councells, I meane that of *Chalcedon*, wherein the *Archimandrite*, and Archereticke *Eutiches* being sent vnto, with Notaries from this graue and learned Councell, to yield an accompt to the Councell of his hereticall opinion, held of one onely nature in Christ after his Incarnation, he first bethought him of this euasion, to say that

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he would agree, and subscribe to the expositions of the Fathers that had sate in the *Nicen* Councell, and that of *Ephesus*: but this was but meere collusion, for thereby he only meant most craftily, and heretically to euade, and fly both the other two Councells of *Constantinople*, that had already dealt against him, and condemned him, as also this of *Chalcedon* that was now gathered against him, to heare his cause, and to be his iudge.

29. But yet secondly, for feare that he might yield also to farre in this, he added presently an exposition, saying: *Si verè aliquid contingat eos in aliquibus dictis, aut falli, aut errasse, hoc neq; se velle reprehendere, neq; subscribere: solas autem Scripturas scrutari tamquam firmiores sanctorum Patrum expositionibus.* If notwithstanding it had happened, that the said Fathers of the *Nicen* and *Ephesine* Councells had bene deceived, and erred in many of their sayings, then would he neither reprehend the same for modesties sake, nor yet subscribe therunto: but that he for his part would attend himselfe wholly vnto the Scriptures alone, as being more firme, and sure, then the expositions of any Fathers whatsoever. And is not this spoken like a Protestant?

30. Thirdly, when he had repeated, and vrged againe his blasphemous heresy of one only nature in *Christ*, in presence of those graue and reuerend Prelates, that were sent by the whole Synod to take his confession; and further when he had read vnto them a booke compiled Apologetically for defence of the same heresy, he then tould them openly, and plainly, that this was his faith, according vnto the Scriptures, and as for the other (to wit the Catholicke assertion) that *Christ* consisted of two natures, diuine, and humane, vnited in one person, he said flatly, *Neque se didicisse in expositionibus sanctorum Patrum, neq; subscribere velle, si contigerit ab aliquo ei tale aliquid legi: quia diuina Scriptura meliores sunt Patrum doctrinis.* That he had neither learned any such assertion in the expositions of the holy Fathers (he meaneth the blessed Fathers of the *Nicene* and

Ephesine

*Vide Conc.
Calced. act.
3. p. 163. edit
Venet.*

The tergiversation
of the heretic
Eutiches fully
representing the
Protestants

Vpon 4. heads of triall set down by his Ma^{tie}. 173 Chap. 4.

Epheſine Councells) nor yet would he, for his part, admit, and imbrace it, if any ſuch thing ſhould happen to be read vnto him out of their writings: and his reaſon was that, which is to cōmonly vrged by Proteſtants, for that the diuine Scriptures are better then the doctrines of all Fathers: the which though it be true in it ſelf, yet was his meaning to deceiue therby, as you ſee, thinking by this faire glosſe & goodly pretence of Scripture to haue auoyded, and eſcaped the tribunall, and cenſure of the Catholicke Church in that time: but the Councell condemned his opinion, and perſon, notwithstanding his ſhifting euations to the contrary.

31. And truly, the very Conſideration of this particular (I meane the conformity of ſpirits in this ould heretick and diuers of the new Proteſtants that cry out with full, and open mouth to haue all things in Generall Councells tryed by Scriptures alone) left in me a very great impreſſion: and the matter it ſelfe ſeemed vnto me very conſiderable, and worthy of all diligent attention. For I particularly reflected vpon that ſentence of *Caluin*, wherein in my poore iudgment, and opinion, I rightly compared the two Arch-heretickes together: and whether I wrong *Caluin*, let his owne wordes witneſs, and his beſt favorites, *Lib. 4. Inſt. cap. 9. §. 2.* and ſectarirs defend their Maſter from ſpeaking like an hereticke, I meane like *Eniches*. *Nalla* (ſaith he) *nos Conciliorum, Patrum, Epiſcoporum nomina impedire debent, quo miras omnes omnium ſpirituum ad diuini verbi regulam exigamus, & verbo Domini examinemus, num ex Deo ſunt*. VVe are not to paſſe for Councels, Fathers, Biſhops, it is not in naming of all or any one of them can barre vs from examining all kynd of ſpirits, according vnto the ſquared rule of Gods word, and we may call them vnto accompt, & ſiſt them by the word of the Lord, whether they are of God, or no. So far he.

32. And here alſo I remēbred that I had ſcene the conditions required by the Proteſtants of *Germany*, when as they were inuited to come vnto the Councell of *Trent*, at

the very first gathering thereof: and the said conditions were published in a leuerall booke which did beare this Inscription, *Causa cur Electores Principes &c.* The causes why the Electors Princes, and other addicted to the Cōfession of *Augusta*, do not come to the Councell of *Trent*: For iustifying of which causes eight conditions are required by them to be obserued in that Councell, wherof the fourth is, *That the decisions be made in all Controuerfies onely out of Scriptures, and not out of Ecclesiasticall Canons, or traditions*: the fifth is, *That decisions be againe made, not according to the pluralitie of*

Vide resp. Gaspar. Villapadi ad bas causas.

Protestants shifte to auoid coming to Councels.

voyses, or suffrages, but according vnto the norme, and rule of Gods word. But what this norme, or rule is, they expound *Trent*, but do leaue it, as they found it stil to be contended about. VVherunto if we adioyne two other conditions of theirs, which are the last, to wit, *that the Protestant Ministers may giue voyces equally with Bishops*, in deciding of all questions, & that if they should not be able to defend their cause, yet not only their persons should be secure, but their cause also not to be condēned for heresy: These I say, if we add as the later vnto the former, we shall plainly discernē that they had not so much as the least thought to stand vnto that Councell at all, but to their owne heads: and by these to their owne vnreasonable conditions, and vnconscionable, to make their controuerfies and heresies endlesse, and indeterminable. For if euery man, or at least euery Minister hath authority to determine out of Gods word, whē will there be an end?

33. And here you see the small, or rather no hope that is of agreement betwixt Protestants, and Catholickes by way of Generall Councells, and that the Protestants reseruing themselves onely to Scripture, for the decision of matters, and not admitting generall Councells, and Fathers to be vmpiring iudges of the sēse, & meaning thereof, they tread first into the steppes, and rake into the sacrilegious ashes of all former ancient condemned heretickes, euen for this very point condemned by the Church in

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Vpon 4. heads of triall set downe by his Ma^{tie}. 175 Chap. 4.

many of her generall Councells: and secondly by such conditions they make themselves sure, and secure from being condemned in such sort, as that they will yeald thereunto. And the selfesame fundamentall reason, or rather desperate refuge, and euasion of theirs, in prophaning and abusing this sacred Sanctuary of Scripture by their prophane spirits, and vnhalloved gloses, houldeth also for their neuer agreeing amongst themselves, by Meetings, Conferences, Colloquies, Dilputations, Synods or Councells: for that the *Lutherans* and *Sacramentaries*, whether *Zuinglians* or *Caluinists* (for of these two only I meane to speake at this time) standing vpon this resolute principle on all handes, that nothing is to be determined but by Scripture, and then ech one interpreting that Scripture differently from the other, & acknowledging no iudge on neither party, how is it possible, that they should euer come to any end of determination?

34. And this will euidently appeare if we cast our eyes vpon those Conuenticles, Meetings, Conferences, Synods, Councells & Colloquies held betwixt these reforming brethren for the space of threescore years together, to wit, from the year 1530. vnto the year 1590. which are set forth by *Stanislaus Rescius* Embassadour vnto the King of Polonia at Naples vpon the year 1596. & which do amount to aboue threescore Synods, & Coucels & Meetings, held at *Smalcaldium*, *Frankesford*, *Constance*, *Tyguere*, *VVittenberge*, *Berna*, *Ratisbone*, *Spire*, *Norimberge*, *Lippia*, *VVormes*, *Luneburge*, *Maulnbourne*, *Petronia*, *Varadine*, *Gratz*, *Brunswicke*, *Dresda*, *Alba Iulia*, *Cracovia*, and diuers other places: all these and many more, if we looke into with an indifferent eye, we shall euer find testats diff that they were so farre from concluding any peace in religion, or reconciling of their Controuerfies by these Synodes, and Councells, as that they departed farre greater enemies, and more disagreeing in their opinions, then when they first met: witnes their departure at one meeting of theirs aboue mentioned, when they would neyther

*Stan. Resc.
l. 1. de A-
theism. c. 9.*

*The Pro-
agreements
in their
meetings.*

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*Tertul. de
prescript.
Aug. l. 3.
cont. epil.
Parnen. c.
4. & ser. 11
de verb. Do
mini &c.*

ther giue nor take *dextras fraternitatis*, nor *dextras humanitatis*, fellowship of fraternity, nor fellowship of humanity, which is a token that they haue not the spirit of vniō, nor any meanes left them to come vnto it, and consequently, that the example, and president of these first foure generall Councils, that determined with authority and vniforme iudgement the controuersies of their times ouer all the world, do prejudice all together, and condemne the Protestants of our age, and do conuince, that they are not of their spirit, or religion : and that neyther Generall, Nationall, Prouinciall, or particuler Councils, Synods, or Meetings can bring themselves to any concord, or agreement together, especially diuision, and dissention being a note (as it is ascribed by all ancient Fathers) peculiar vnto heretickes, that they were alwaies irreconciliable, and deuided amongst themselves. And this was the effect of my second consideration.

The third Consideration.

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& the Pro
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for do-
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manners.*

MY third Consideration was, that by reading these Councils, I did not only find a complete Hierarchy, and Ecclesiasticall regiment of the Catholicke Church to be obserued in those former ancient tymes, consisting of Bishops, Archbishops, Patriarches, and Prelates governing the said Church, conforme to that of the Catholickes of our dayes, and wholly different from the Protestants Churches, which they call reformed (though in my iudgment they may more truly be called deformed in that they haue taken away all such Hierarchy of Bishops, except only a small glimpse thereof reserved in England for a shew :) but in many other particuler points also I plainly perceaued their senses, opinions, and iudgments to be far dissonant from these of our Protestants, whether

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Vpon 4. heades of triall set downe by his Ma^{tie}. 177 Chap. 4.

we regard their practice for conuersation, and reformation of our manners, or respect their doctrine for instruction, and information of our iudgments, wherof God assisting, I shall lay forth some few briefe and punctuall, obseruations, purposely pretermittting infinite others that may be gathered out of the foresaid foure generall Councils.

36. In the first of the foure, I meane *Nicen*, and the 3. Canon therof, these wordes represented themselves vnto my view: *Omnibus modis interdixit Sancta Synodus, vt neq; Episcopo, neq; Presbytero, neq; Diacono, neq; vlli Clericorum omnino licere habere secum mulierem extraneam, nisi forte mater, aut soror, aut auia, aut amita, vel matertera sit: in his namq; personis, & harum similibus omnis qua ex mulieribus est suspitio declinatur: qui aliter prater hac agit periclitetur de Clero suo.* The holy Synod doth forbid by all meanes, and determineth it to be vnlawfull for any Bishop, Priest, Deacon, or any other of the Clergy to haue any externe woman with them, except perhaps it be their mother, sister, grandmother, or aunt by father, or mothers side: for in these all suspicion that may arise about dwelling with women is declyned: and he that shall do contrary to this, shall leese his Clergy. Thus that first, and famous Councell decreed, ratified, and enacted for the Angelicall continency of the Clergy in those dayes.

37. And the true meaning of this holy Councell is according to the playne purport of the wordes as they are set downe in the Canon, to wit, that Clergy men could not marry after they were of the Clergy at least, nor yet vse their wiues that they had married before; it seemeth more then euident by the playne words of the Councell: for if it had bene lawfull to haue had a wyfe in the house, the Councell would not haue omitted the same, but would first of all other haue excepted the wyfe, which it nameth mother, sister, aunt, and grandmother.

38. Besides this, the Prouinciall Councell of *Neocaesarea*, that was held not about some foure or fve yeares be-

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Conc. Neo-
cas. can. 1.
an. 316.

fore this Nicene Council (and of which Councell some of the same Bishops also sate in the said Coucel of Nice) decreeth the matter in the very first Canon, in these wordes, which are extant in three different translations. *Presbyter si uxorem duxerit, ordine suo moueatur: si autem fornicatus fuerit, aut adulterium commiserit, penitus extruatur, & ad penitentiam adducatur.* If a Priest do marry a wife, let him be removed from his order of Preisthood, and if he commit adultery or fornication, let him be vterly thrust out and brought to penance. And this Canon was confirmed afterwar des againe, in the sixt generall Councell at Constantinople, commonly called in Trullo, almost foure hundred yeares after that of Nice, and in the meane space betwene these two generall Councells, there ensued diuers other Prouinciall, Ann. 711. or Nationall that confirmed the same, as that of Eliberis, Anno Dom. 325. Can. 33. Arelatense the second, Cap. 2. and

Basilepist.
2. ad Am.
phi. c. 3. E-
piphani. ha-
ref. 59.

3. Carthaginense the third, Anno 397. wherein S. Augustine was present and subscribed Cap. 17. And Carthaginense the first Anno 400. c. 3. Andegauense (as Baronius recordeth) Anno 453. Toletan the second, Cap. 3. Anno 531. and many others, all commonly sounding themselves (as diuers ancient Fathers S. Basil, Epiphanius, and many others do) vpon this Canon of the Nicene Councell, which yet as I thinke, our Bishops, & Ministers of England will not accept of. For I am certaine their practice of wiuing is contrary to this Canon of Nice, notwithstanding their outward shew, and pretence of admitting these foure first Councells.

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39. And albeit I know they haue here a certain shift taught them by M. Caluin out of the speech of Paphnutius, who stood vp in the Councell of Nice against a decree, that the said Councell would haue made against the vse of wyues in the Clergy that had bene married before they were Clergy men: yet doth this help them very little. For first Paphnutius only meant that Clergy men should not be barred from the company of their wives which they had taken vnto them before they were of the Clergy

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Vpon 4. heads of triall set down by his Ma^{tie}. 179 Chap. 4.

gy, but he doth not grant that they should take wiues after they were made Clergy me, nay that, with the whole Councell he forbiddeth, and condemneth; but the English Church permitteth marrying also after they be Clergy men. Thus you see, supposing this a true story of Paphnutius, it rather maketh against them; then for them. But Bellarmine doth proue by most euident arguments, and reasons, and namely by the authorities of Epiphanius, S. Hierome, Rufinus, and diuers others, that the narration of Socrates, and Zozomenus in this point of Paphnutius (as in many other stories that they recount) is not true.

40. Another place I noted out of the 14. Canon of the said Councell of Nice, whose wordes are these. *Peruenit ad sanctam Synodum, quod in nonnullis locis & Ciuitatibus Diaconi dant Presbyteris Eucharistiam, quod neq; Canon neq; consuetudo tradidit, ut qui offerendi potestatem non habent, ijs qui offerunt, dent Corpus Christi.* It is come vnto the knowledg of this holy Synod, that in diuers places, and Cittyes, Deacons do giue the Eucharist vnto Priests; which neither the Canon of the Church, nor custome hath deliuered, that those that haue not power to offer (Sacrifice) should giue the body of Christ to those that do offer the same. In which wordes though they be but few, yet sundry weighty things are signified, which make directly against the Protestants and Protestant Religion. As first that the Eucharist was reserved in those dayes for the present vses of such as should haue need, when there was no Priest to say masse, and in such like necessities of the Church, Deacons that had authority to administer the said Sacramēt to others, & might do it lawfully, did presume also to do it vnto Priests, as when they were sick, and vpon such other like occasions: and this they could not haue done, except the Eucharist were kept, and reserved: forasmuch as here it is expressly said, that they could not offer, or say Masse.

41. Secondly we may see here how much is ascribed vnto the Canon, and Ecclesiasticall custome; in so much

Another Canon of the Councell of Nice about the Reall presence.

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as the whole Councell doth argue negariuely thereof, for so much as neither Canon nor custome hath deliuered this vse of the Deacon, therefore it was an abuse: how much more would they haue argued affirmatiuely from the authority of Ecclesiasticall Canon, and custome, had there bene any to the contrary.

42. Thirdly the Eucharist is heere called *Corpus Christi*, the body of Christ: it is insinuated also, that it is a true, and reall sacrifice, in that it is said, that the Priest hath *potestatem offerendi*, power of offering the same, and the deacons haue not, which cannot stand with the Protestants opiniõ of a spirituall, and metaphoricall Sacrifice of thanks-giuing only: nor certainly this kind of Sacrifice Deacõs may offer as will as Priests, and consequently this Canon also seemeth nothing to agree with the doctrine of our English communion: as neither do many others, which to auoid prolixity I willingly ouer passe.

43. Out of the second Councell, to wit the first of Constantinople held vnder Pope Damasus in S. Hieromestime, I saw many things most worthy of due obseruation: but those wordes of the seauenth Canon concerning the receiuing repentant hereticke into the Church I reflected vpon with some diligence, as shewing the Churches manner of proceeding in those dayes. *Arianos quidẽ, et Macedonianos &c. recipimus, dantes libellos, & omnẽ heresim anathematizantes, quã non sentit, vi Sancta Dei Catholica, & Apostolica Ecclesia, &c.* We do receaue (saith the Canon) such as haue bene Arians, Macedonians, Sabatians, Nouatians, and the like, when they offer & giue vp vnto vs the supplications, accusing therein all heresies which doth not belicue as the holy Catholicke, and Apostolicall Church of God doth: and we receaue the signed, and annointed first with holy chrisme, both in their foreheads, their eyes, their noses, their mouthes and their eares, & when we signe them we do say *signaculum domini Spiritus sancti*: this is the signe of the gift of the holy Ghost &c. All these (I say) that desire to be admitted vnto the

Vpon 4. heades of triall set downe by his Ma^{tie}. 181 Chap. 4.

the true sayth, we do receiue them, as *Grecians &c.* And in the first day we make them Christians, the second day Ca- A Canon techumenes, and then thirdly we do exorcize, and adiure of the se- them, *ter simul in faciem eorum, & aures insufflando*, breathing cond Cou- three times, one after an other on their face and eares, cell much and so we catechize, consecrate, and cure them, or day- gainst Pro- ning that they liue a great while in our Churches and testants, heare the Scriptures, and then we do baptize them. So e- naeth that ancient Canen concluded by an hundred and fifty Bishops. And now whether this antiquity be more obserued, or better resembled by the Protestant, or Ro- man Church, I leaue the point to euery man to consider of; for intending breuity, I meane not to prosecute mat- ters at large, but only to point at these two things by the way, that may shew conformity, or deformity betweene that ancient Church, and the Protestant, or Catholicke Roman Church at this day.

44. Out of the third Councell held at *Ephesus* in the yeare of our Lord God 428. sundry waighly pointes occurred, and represented themselues worthy of obseruation, albe- it all of them be ouer long here to be recited. And first I remembred the manner of proceeding, and condemning *Vincētius* of *Nestorius* the Arch-hereticke, as it is most faithfully re- *Lyrinēsis* corded by *Vincentius Lyrinensis* in the very bginning of the his relatiō second part of his *Commonitorium* the 42. chapter: and it is of the Cou- laid downe by him (who liued in the very time of the cell of E- Councell, and for ought we know might be present ther phesus, at) in this manner. This councell of *Ephesus* discussing and reasoning touching the establishing of some rule of faith, least any prophane nouelty, like to the *Armenian* treachery, might creep into this Councell, all the Catholicke Bi- shops and Priestes thither assembled (which were almost 200.) concluded, and agreed vpon this, as best, and most Catholick, to wit, that the opinions, and iudgmēts of the holy Fathers should be brought forth before the Councel, such Fathers, as had bene either martyrs, or Coniessors.

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“or at least constant Catholicke Priests, and according vnto
 “their ioynt consent, and vnamine decree, the point then
 “controuerted betwixt *Nestorius*, and *S. Cyrill* should be deci-
 “ded, and finally determined. This was the rule, and Ca-
 “non of faith first enacted: and according vnto this *Nestorius*
 “as contrary to Catholicke verity was condemned for an
 “Hereticke, and blessed *S. Cyrill* was iudged consonant vn-
 “to antiquity. So *Vincentius*. And now will the Church of
 “England that maketh shew of receauing this Councell
 stand to this rule, and canon of faith, about the exami-
 ning of doctrine by the Fathers enacted, and put in pra-
 ctice by this Councell against *Nestorius*? And will they sub-
 mit all their iudgments vnto the assembly of Fathers, as
 this councell did?

45. My second obseruation out of this Councell was
 this, that when great stirres, and troubles were expected
 by the pious, and religious Emperours *Theodosius* and *Va-*
lentinianus, by the reason of the great concurse of people of
 all sorts vnto that place, especially many fauourites of
Nestorius the Archbishop of *Constantinople*, against whom this
 Councell was gathered, it seemed necessary vnto the
 said Emperours to send thither an Earle of their Court
 named *Candidianus*, who should represent their persons,
 for seeing peace, and good order kept: but yet with

Coc. Ephef. expresse protestation, that it belonged not vnto them,
tom. 1. cap. nor any other secular man to haue any dealing in Ecclesi-
22. in epist. asticall causes in that Councell. And this was the thing
Imperat. which I obserued which now followeth. *Candidianus*
 (say they) *præclarissimum religiosorum domesticorum Comitem ad*
sacram vestram Synodum abire iussimus, sed ea lege & conditione vt
tunc questionibus & controuersis, qua circa fidei dogmata incidunt,
nihil quicquam commune habeat. Nefas est enim qui sanctissimorum
Episcoporum numero, & catalogo adscriptus non est, illum Ecclesiasti-
cis negotijs, & consultationib⁹ sese immiscere. We haue comman-
 ded the most honorable Count *Candidian*, one of our religi-
 ous family, to go vnto your holy Synod, but with this
 charge

Vpon 4. heades of triall set downe by his Ma^{tie}. 183 Chap. 4.

charge, and condition, that he haue nothing at all to doe with any questions of controuerfies, that fall out about matters of faith, for that it is not lawfull for him that is not a Bishop to meddle with Ecclesiasticall affaires or consultations. So those two Emperours: which conuinceth sufficiently that they held not themselves for heades of the Church, nor iudges in Ecclesiasticall matters but inferiour vnto Bishops in that behalfe. And will the Church of England admitting this Councell, admit this also?

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46. But now as on the one side the religious Emperours disclaymed from this Ecclesiasticall authority ouer the Councell: so I find that *Celstinus* then Bishop of *Rome* did acknowledge the same to appertaine vnto him: and it was by the whole Councell, without eyther opposition, or contradiction granted vnto him. For first he being not able to be present himselfe, he designed and deputed *S. Cyrill* Archbishop of *Alexandria* to be his substitute, as appeareth by his owne letter, read, and approved in the Councell: his wordes are these: *Quamobrem nostra Sedis au-*
floritate ascita, nostraq; vice & loco, cum potestae vsus eiusmodi non
absq; exquisita seueritate sententiam exequeris &c. Wherefore you taking the authority of our Sea vpon you, and vsing our roome, and place with the power therto belonging, shall execute with punctuall seuerity the sentence giuen against *Nestorius*, to wit, of excommunication, and deposition. And that if he do not reuoke his heresy, within ten dayes after this our admonition giuen vnto him, that you presently provide the Church of *Constantinople* of another Bishop, and let him know, that he is by all manner of wayes cut out of from our body. So he.

Cōc. Ephes.
tom. 1. c. 16

47. Thus wrote Pope *Celstinus* from *Rome* where he had held a particuler Councell, and condemned the heresy of *Nestorius* in the West, before the Councell of *Ephesus* was gathered in the East: in which Couce'l of *Ephesus* he not being able to be present, as is aforesaid, designed his authority to *S. Cyril*, as well for presiding in the same Councell

Councell, as also for executing the sentence of condemnation: which proceedings of *Celestinus* are recounted afterward againe by the sayd Councell, and approued in a generall letter which the whole Councell wrote vnto the two Emperors, which beginneth, *Vestram, Christianissimi Reges &c.*

48. But this is confirmed yet further, for that the said holy Father *Celestinus* sent from *Rome* three other Legates, to ioyne with *S. Cyrill* in that legation for the preiudice of the Councell, whereof two were Bishops, *Proiectus* and *Arcadius*, the third a Priest only, called *Philip*, who alwaies being admitted for Legats in the Councell, did firme, & subscribe their names after *S. Cyrill* before the other Patriarches of *Iherusalem*, and the rest: yea when the two Bishop-Legates were absent from the Councell vpon any occasion, this *Philip*, though but a Priest, did subscribe next after *S. Cyrill*, as may appeare in the Councell it selfe, *Tomo 2. cap. 13*. And morcouer at his first comming and appearance in the Councell, he vsed this speech: *Gratias agamus Sanctæ venerandaq; huic Synodo quâ literis Celestini Sanctissimi, Beatissimiq; Papa vobis recitatis, sanctæ Ecclesiæ membra, sanctis vestris vocibuspiq; preconij sancto vestro Capiti vos exhibueritis. Non enim ignara est vestra Beatitudo totius fidei, ceterorumq; omnium Apostolorum Caput beatum Petrum Apostolum extitisse &c.* We yeld thanks vnto this holy and venerable Synod, that vpon the reading of the letters of our most holy, and most blessed Pope *Celestine*, you haue exhibited and shewed your selues by your holy applause, and prayses as holy members of the Church vnder your holy head. For your Beatitudo is not ignorant that *S. Peter* was head of the whole Christian sayth, and of all the rest of the Apostles &c. This, & much more spake he to this effect (which I pretermitt for breuities sake) in the assembly of all those great Bishops, that were present: and yet not one of all those zealous and learned Bishops opposed himselfe against his vsurped Supremacy (as the hereticks slander it:) a point very considerable

The Supremacy of the Pope of Rome confirmed by the Councell of Ephesus.

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Vpon 4. heades of triall set down by his Ma^{tie}. 185 Chap. 4.

derable, and remarkable in my opinion, and farre different from the groundes of Protitiant religion.

49. Out of the 4. Councell gathered at Chalcedon vn- The Cou-
der the authority of Pope Leo the nrit, surnamed the Great cell of
(a man of singuler holines, wonderfull learning, famous Chalcedo.
for miracles, renowned through the whol Christia world)
about this Councell, I say, I might produce many thinges
of great ponderation, especially, about the said Supre-
macy of the Sea of Rome, protested, challenged, practi-
zed most euidently, as may appeare in that Councell. For
first Lucentius Legate, and one of the three sent from S. Leo
in that Councell, vttered freely these wordes: *Iudicij sui* Cōc. Calc.
ipsum (nempe Dioscorum) necesse est reddere rationem: quia cum act. 1.
nec personam iudicandi haberet, subrepsit, & Synodum ausus est facere
sine auctoritate Sedis Apostolica, quod ritè numquam factum est, nec
licuit. Dioscorus must needs render an accompt of hys iudg-
ment, because when he was not personally inuested with
any lawfull power of iudging and vmpiring, he crept and
stole in, & durst gather a Synod without authority of the
Sea Apostolicke, which was neuer rightly, nor could be
lawfully done.

50. And Paschasius another Legate, in the same Coun-
cell, addeth: *Sed de his, esse regulas Ecclesiasticas, & Patrum in-* Ibidem
stituta: But of these thinges (he meaneth the Supremacy of
the Bishop of Rome) there are Ecclesiasticall Canons, and
decrees of Fathers. So farre he.

51. Secondly I obserued, that euery where almost
throughout this Coucell, Pope Leo is there stiled, *Vniuersalis* Act. 2. in
Episcopus, et Patriarcha Magna Romæ; vniuersall Bishop, & Patri- libel. Theo-
arch of the great city of Rome. Also he is called vniuersalis dor. Ischir
Sopho, &c
Ecclesiæ Episcopus, Bishop of the vniuersal Church. And againe
in the same third action, it is said to one of Pope Leo his Le- Ibid. in sub
gats: *Nūc vestra Sanctitas primatū tenet Sanctissimi Leonis &c.* Now script. cōt. a
your Holines hath the Primacy of most holy Leo: and yet Dioscorū,
againe, *Petimus Vestram Sanctitatem, qui habes, magis autem qui*
habetis locum sanctissimi Papæ Leonis promulgare in eum, & regulis in-
stitam

Conf. 3. 186 Dutifull and respectiue Considerations

Conc. Calc. act. 3. tom. 2. p. 257. e- dis Venet. *suum contra eum proferre sententiam.* We do request your Ho- lines, which haue (or rather who haue, for they were three Legates, to wit, *Paschasius, Iucentius, and Calius Bonifacius*) that you will in the place of most holy Pope *Leo* promulgate against him, and pronounce the sentence, that is conteyned in the Canons. And afterwarde when they came to subscribe against *Dioscorus*, for his condemnation, first of all the foresaid three Legates of *S. Leo* do subscribe in these wordes: *Paschasius Episcopus Ecclesie Lylibetana vice Beatissimi atq; Apostolici vniuersalis Ecclesie Papa vrbis Roma Leonis sancta Synodo præsidentis, in Dioscori damnationem consensu vniuersalis Concilij subscripsi.* I *Paschasius* Bishop of *Lylibæum* (in *Sicilia*) in the behalfe or steed of the most blessed, and Apostolicall Pope of the vniuersall Church, and Citty of *Rome* Pope *Leo*, presiding ouer this holy Synod, haue subscribed, by consent of the vniuersall Coucell to the condemnation of *Dioscorus*. So he. And after him subscribed immediatly the other two Roman Legates: and then againe the Patriarches of *Constantinople*, *Antioch*, and the rest, and the same is repeated, and obserued in many other places, as particularly in the 4. and sixt actions, where the Bishops names, and Bishops are recorded, being about six hundred, as hath bene said: my conclusion of all is this: and wil the Protestants allow this for sound doctrine, when they take vpon them to receiue this Council, with the rest?

52. But besides this point of the Supremacy of the Bishop of *Rome* in this Council, I fell vpon sundry other thinges, that inforced me to reflect vpon them, as namely in the Canons themselves. The 16. Canon hath these words: *Virginem qua se Domino Deo dedicauit, similiter & Monachos, non licere matrimonio coniungi. Si autem hoc fecisse inuenti fuerint sint excommunicati &c.* It is not lawfull for a virgin that hath dedicated her selfe to God, as neither for Monks to marry. And if by chance they should be found to haue done so, let the be excommunicated. And is this currant doctrine in *England*? Or is this receiued together with the Council?

Marriage of Monks and Nuns forbidden by this Council.

Vpon 4. heads of triall set downe by his Ma^{tie}. 187 Chap. 4.

53. Another poynt, that I cast my eyes, and bent my mind somewhat seriously vpon, was the 24. Canon of the same foresaid Councell: and it lieth thus: *Quæ semel voluntate Episcopi consecrata sunt monasteria, & res ad eas pertinentes seruari ipsi Monasterijs decreuimus, neq; vltius ea posse fieri secularia habitacula: qui verò permiserint hac fieri, subiaceant his condemnationibus, quæ per Canones constituta sunt.* The monasteries that are once consecrated by the will of the Bishop, must perpetually remayne monasteries, and all things belonging to the same, we haue decreed that they be preserved to the vse of the said monasteries, and that they cannot any more be made secular habitations: & that they which shall permit such thinges to be done, shall vndergo the condemnations that are appoynted to be inflicted according to the Canons. So that Canon. And this seemeth also to me very hard to stand with the Doctrine, and moderne practice of England, where monasteries are turned into secular vses, without the feare of the threat heere set downe by the spirit, and authority of this generall Conncell, as euery one will confesse. Wherefore heere also we must imagine that albeit the Church of England and Parliamēt do admit this Councell; yet will they not easily yeald to obey the commaundement of restoring the Monasticall landes and houses vnto those religions vses againe, wherunto they were instituted: and so it seemeth that they will remaine with the name, and curse of the Councell. Let vs passe ouer to the last head of his Maiesties offer.



THE FIFTH
CHAPTER,
CONCERNING THE
ADMITTANCE, AND AC-
CEPTANCE OF THE ANCIENT
FATHERS OF

the first five hundred yeares after Christ, which is
the fourth and last head of Triall offered, and
alledged by his Maiesty of
England.



HAVING discoursed at large, of the
three generall heades, to wit, Scrip-
tures, Creedes, Councells, in the three
precedent Chapters; we are now ac-
cording to order, and method, both
offered vnto vs, and accepted of vs, to
treat of the last generall head, in this
subsequent Chapter. And the subiect
we haue now in hand, istouching the high esteeme, cre-
dit, and authority, to be giuen to the ancient Fathers,
vnto which his Matie doth appeale in this last place say-
ing thus: *I do reuerence the ancient Fathers, as much, and more*
then

Prem. p. 35.

Vpon 4. heads of triall set down by his Ma^{tie}. 189 Chap. 5.

then the Iesuites do: and asmuch as themselves euer craued. For what euer the Fathers of the first foure hundred yeares, did with an vnanimie consent agree vpon, to be believed, as a necessary poynt of saluation, I eyther will belieue it also, or at least wilbe humbly silent, not taking vpon me to condemne the same. But for euery priuate Father his opinion, it byndes not my conscience, more then Bellarmines, euery one of the Fathers vsually contradicting others. I will therefore in that case, follow S. Augultine his rule in iudging their opinions, as I shall find them agree with the Scriptures: what I find agreeable thereunto, I will embrace: what is otherwise, I will with their reuerence reiect. So the King. And that his Maicsty for his part, hath also a good meaning in this (as farre as his education, and instruction can possibly permitt) and further, that he is perswaded, that he speaketh, and meaneth like a good Catholicke, and orthodox Christian, I do with all diligence, and due respect of loyall duty vnto his Royall grace endeavour to perswade my selfe.

Aug. l. 2.
cont. Cres-
con. c. 31.

2. And yet neuerthelesse, it is more then euident, and apparant, yea obuious vnto the eye of any discreet indifferent, iudicious, and vnderstanding man, that his Excellent Grace hath bene notoriously abused, and very sinisterly, an erroneously informed in sundry passages of this poynt, and mayne head, concerning the reuerence, respect, and authority due to the Fathers of Gods Church and that by such Statizing, and temporizing Ministers, that being no longer able to sustaine their weake, & false cause, *qua ipsissimo suo ruit pondere*, would deriue the shame, blame, and burden of their now present tottering Religion vpon the person of his Princely Maicsty, ingaging him thus, in their hereticall quarrell, and therefore they suggest from time to time such particulars out of euery generall, as for misseruer rather for their owne sinister respects, then eyther for the preuention of error, or decission of truth, or perseruation of the honour, and soueraigne reputation of his Princely Person: whence it commeth to passe, that they impressionate his Princely hart with their owne particu-

A com-
plaint a-
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his Maie-
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Cons. i. 190 Dutifull & respectiue Considerations

ler humorous passions, exagitate his grace with their odious, and malicious calumniation, bent against the vp-right, and the innocent: in a word, they rather auert his affection from ancient Catholicke verity, and peruert his iudgement, by their erroneous fancy, and late vpstart nouelty, then lay forth the playne, and simple truth vnto his Maiesty, (though they professe themselves to be Ministers of simple truth) cyther in sound substance, or sincere circumstance. And this God willing we shall discover by many particuler passages in this present busines and poynt of ancient Fathers, that we haue now in hand.

3. And first to proceed in order, and to beginne with the accusation, and imputation laid vpon the Iesuits, for that they are here charged, according to that which hath bene suggested vnto his Maiesty (for I will neuer lay this imputation, and false accusatiō vpon his Princely Person,) that they do not reuerence the authority of the ancient Fathers indeed, not so much, as his Maiesty doth, who saith here, as you haue heard, *That when the Fathers of the first foure hundred years do with an vnanimie consent agree vpon any thing to be believed, as a necessary poynt of saluation, his Highnes will believe it also, or at least wilbe humbly silent, and not condemne the same.* But he that will peruse and read ouer the learned, and manifold laborious volumes of the Iesuites, shall find the to go much further in this point, teaching, and constantly asseuering with *Vincentius Lyrineus*, and with the ioynt agreement of antiquity, that the vnanimie consent of Fathers vpon any point, maketh it an infallible truth. *Quod Patres, & Doctores* (saith *Gregorius de Valentia*) *vnanimi consensu circa religionem tradunt, infallibiliter verum est.* VVhatsoeuer the Fathers, and Doctours deliuer with one consent about religion, that is infallibly true. And the same do hold all other Iesuites, which also *Vincentius Lyrinensis* (more then a thousand yeares before them) doth confirme in these wordes, *Hoc ergo in Ecclesia Dei diuinitus per tempora, & loca dispensatos, quisquis in sensu Catholici dogmatis vnum aliquid in Christo sentientes*

Valer. l. 8.
Ana. c. 8.

consent-

Vpon 4. heads of triall set down by his Ma^{tie}. 191 Chap. 5.

contempserit, non hominem contemnit, sed Deum. These therefore (he meaneth the ancient Fathers, and Doctors of the *Lib. con.* Church) giuen, and granted by God throughout all ages, *hæreses.* and places, whosoeuer shall contemne them, agreeing vpon any one point in Christ, in the sense of Catholick Doctrine, he contemneth not man, but God.

4. And this is grounded, and proued (as the said *Valentia* noteth) vpon that discourse of *S. Paul*, *Ephes. 4.* where he sheweth how Christ ascending into heauen, left his Church furnished, and fenced with all kynd of necessary furniture for her present instruction, future direction, and perpetuall preservation, as with Apostles, Prophets, Euangelists, Pastors, Doctors, and this vnto the worldes end. And the reason of this is that, which the foresaid Authour obserueth out of the Apostle himselſe, *Vi non circumferamur omni vento Doctrinae*, that we should not be carried hither, and thither, and tossed vp and downe with euery blast of Doctrine.

5. And finally he confirmeth the same, by shewing that this great absurdity would otherwayes follow, that if the whole consent of Fathers may erre, then may they induce the whole Church to erre, yea inforce her therunto, for that the Church is bound to follow, and belieue the vnamine consent of her Pastours, Doctors, Gouverneours, and teachers, and that throughout all ages of the Church.

6. This is the doctrine, which I find amongst the Iesuites, concerning the accompt, and reckoning, that is to be made of the vniforme, and vnamine consent of Fathers. The opi
For with *Gregory de Valentia* (as now I haue said) doe agree nion of Ie
all the most eminent, and principall writers of that Socie-
ty, as for example *Dottor Petrus Canisus* in his later Cate-
chisme, *Cap. 11.* *Cardinall Bellarmine* in his fourth booke *authori-
de verbo Dei, cap. 9.* *Vasquez. tom. 1. in primam part. Disp.* of the Fa-
12. *Cap. 1.* *Maldonatus* in 6. Ioan. Tolet vpon the 6. Chapter
of *S. Iohn*, and many others, which as I take it is a great deale
more then here is granted by Protestants vnto the Fathers;
since

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since there is no more yet promised, and professed, then eyther to belieue them, or to be humbly silent, and not condemne them.

7. Further I find, that the Iesuits were neuer so strict with the Fathers, as to retrain their credit, and authority to the first foure, or fise hundred yeares only, and consequently to accept some, & reiect others, and all at their proper pleasure, as the Protestants do; but that they thinke the same spirit of truth, and the same assistance of the holy Ghost descended also to the Fathers of the succeeding ages, and shall do vnto the end of the world.

8. Nor do I find them any where to affirme, that euery one of the Fathers do vsually contradi& others; Nor yet were they euer of this erroneous, and dangerous opinion, that it is lawfull for ech particuler man to arrogate that liberty, and authority ouer the Fathers, as where he findeth them to agree with the Scripturs, there to belieue them, & where otherwise in his opinion, there with their reuerence to reiect them: for that this would come to the same issue before mentioned, to wit, that euery mans priuate judgment, should be his owne rule; and then would it consequently follow, that, *quot homines, tot sententia*, wee should haue as many cōtrouerfies touching the exposition of the Fathers, as we haue already about the interpretation of the Scriptures. And who seeth not, wherunto this secretly tendeth, euen to leaue nothing sound, stable, and certain in religion, which must be needes at last the overthrow of all religion.

A consequence of great inconvenience
9. And now if it be lawfull for euery priuate spirit, and particuler man to iudge, when Fathers do alleage Scriptures, whether they do alleage them rightly to the purpose, or no, then ariseth another question interminable, whether in all likelihood of reason, it be probable that that priuate man should vnderstand the Scriptures better then that Father, or ancient Doctor?

10. And as for the rule of *S. Augustine* suggested vnto his

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Vpon 4. heads of triall set down by his Matie. 193. Chap. 5.

his Matie by our English Ministers for patronizing of this point, and reducing of all, both Scriptures and Fathers, vnto the examine of a priuate spirit, I haue diligently perused the place, as it lieth in his second booke against *Cresconius*, Cap. 31. and 32. and vpon an exact suruey of the place, I find that *S. Augustine* giueth no such generall rule or warrant, for particuler men to iudge of the Fathers writings, and citations of Scriptures vsed by them, but only in the case, and cause of *S. Cyprian*, that had held contrary vnto the whole Church, viz. that men comming from heresy were to be rebaptized; whose Epistles also were vrged by *Cresconius* the Donatist against *S. Augustine*, *samquam firmamenta Canonica veritatis*, as grounds of Canonically truth (to vse *S. Augustine* his words:) I say vpon these premises, the said Father answereth thus vnto the authority of *S. Cyprian* objected, that in a manifest point of heresy (for so was the opinion, and yet *S. Cyprian* was no heretik, since he neuer defended it with obstinacy against the Church, but in all his opinions submitted himselfe to the iudgment of the Church:) *Nos nullam Cypriano facimus iniuriam, cum eius quasilibet literas à Canonica diuinorum Scripturarum auctoritate distinguimus*. We do no iniury vnto *Cyprian*, when we do distinguish any of his Epistles from the Canonically authority of diuine Scriptures.

11. And afterwards againe hauing named the Epistles which *Cresconius* vrged, he proceeded thus: *Ego huius Epistolæ auctoritate non teneor &c.* I am not bound to admit the authority of this Epistle; for that I do not hold the Epistles of *Cyprian* as Canonically, but do consider them by the Scriptures which are Canonically &c. Finally after a long praise of *S. Cyprian*, of his wit, eloquence, charity and martyr-
dome, *S. Augustine* concludeth, that notwithstanding all this, yet for that in this point, he dissented from the
fide of the doctors, and Pastors of the Church, he refused to follow him: his wordes are these. *Hoc quod aliter sentiat non accipio, non accipio, inquam, quod de baptizandis &c.*
How *S. Augustine* did not admit the authority of *S. Cyprian* in a particuler case,

maticus Beatus Cyprianus sensit, quod hoc Ecclesia non accepit, pro qua Beatus Cyprianus sanguinem sudat. This that S. Cyprian held differently from others (though not obstinately) I do not admit, I do not admit, I say, that which blessed Cyprian did hold about the rebaptizing of heretickes, and Schismatickes; and I do not admit it, for that the Church doth not admit it, for which Church blessed S. Cyprian did shed his blood.

12. So then we see, that this which S. Augustine here instanceth, and speaketh of comparing, and trying S. Cyprian his Epistles by the Scriptures, is no generall case, nor common rule, nor warrant, that euery particuler man may do the same, to the writers of euery particuler Doctor. For first S. Augustine himselfe that made this examine of Scriptures was a great and learned Doctor, yea one of the greatest that euer the Church of God had, and consequently was personally inuested with some more Ecclesiasticall authority then euery ordinary protestant Minister. Secondly, he perceaued right well that the opinion of S. Cyprian was much like the religion of the Protestants at this day, to wit, new, and dissonant from Scriptures, and different from the vniforme consent of Doctors, expounding those Scriptures, not receaued by the Catholicke Church: nay, and that which is aboue all, condemned by the Church. Thirdly S. Augustine did not presume vpon his owne authority, to condemne S. Cyprians opinion, as dissonant from the Scriptures, for that in this case, the Anthority of S. Cyprian might seeme to haue bene, as good as the authorty of S. Augustine, especially hauing sealed the Gospell with his blood, which the other, though a great Saint, had not done, nor was put vnto. But S. Augustine found S. Cyprian his opiniō dissenting from the true Scriptures exposition, as it was carried along by the most holy tradition of Catholicke Church: and so is S. Augustine to be vnderstood: for Scripture, and Church, euer go together in the ancient Fathers, and they neuer vnderstand the one, without the other. All which circumstances are of

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Vpon 4. heads of triall set down by his Ma^{tie}. 195 Chap. 5.

of exceeding waight, and importance in this case: about which notwithstanding, I haue thought it conuenient as before, so heere to lay forth some further, and particuler Considerations.

The first Consideration.

FIRST then touching the different esteeme, which Roman Catholicks and professing Protestants, doe hold of vnanime consent of Ancient Fathers in matters of Religion, which is the first poynt heretouched, & therefore of vs, in the first place to be discusled: I considered yet further what I had read in *S. Augustine*, concerning this point: which holy Saint and great Doctor, though (as now in part we haue shewed) he doth alwayes postpone what authority of ancient Fathers soeuer to the Canonickall Scriptures, & all particuler opiniōs of some one, or few, vnto the consent of the greater part, but especially vnto the iudgmēt of the Church: yet was the same Father so respectiue in all his writings to conserue the reuerence, and iust deserued reputation of these great Saints, and seruants of God, and renowned pillars of the Catholick Church euer most due vnto them for the expounding of those Scriptures, as he did neuer vrge any thing more earnestly or eagerly against heretickes, then their authority for exposition of sacred Writ, which he knew to be naturally hatefull vnto the who were inuentors of nouelty, & enemies to antiquity & false interpreters of Scriptures, which all sectaries are, as was defined, and determined in the second generall Councell held at *Ephesus* against the Hereticke *Nestorius*.

And therefore saith the said *S. Augustine* vnto *Julian* the Pelagian Hereticke: *Probanimus Catholicorum auctoritate sanctorum, qui & hoc asserunt &c.* We haue proued this now by the

The different esteeme that Catholicks & Protestants do make of ancient Fathers whē they agree in one.

Aug. l. 2. cō. Julian.

San-Pelag. ver.

authority of the Catholick Saints, that do affirm it against you : and they are such men and so great in the Catholick sayth, which is spread ouer the world, *vt vestra fragilis, & argutula nouitas solo illorum conteratur auctoritate*, that your vaine, and subtile nouelty is crushed wholly by their only authority. And then againe: *Auctoritate primitus eorum vestra est contumacia comprimenda*: First of all your contumacy is to be repressed, or beaten downe by their authority, he meaneth the ancient Fathers. And this was the principal way, that *S. Augustine* tooke with them, though all these Hereticks, as forerunners of the Protestants were very frequent in citing of Scriptures, as fast as any other Hereticks.

S. Augustine
finest opi-
nion for
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thers.

Aug. l. 3.
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15. But *S. Augustine* will haue the true meaning of holy Scriptures to be sought out, by the interpretations of ancient Fathers, and so do his wordes flatly proue. *Tunc* (saith he) *limes sanae fidei defenditur quando terminis, quos posuerunt sancti Patres non transferuntur a nobis, imo obseruantur; & defensantur*. Then the limit of sound sayth (to wit the Canon of Scriptures) defended by vs, when we do not change, and alter the boundes therof, placed by the holy Fathers, but rather do obserue, and defend the same, that is, we do follow their interpretations, and ancient expositions.

16. And further yet reasoning of this matter, in his second booke de nuptijs & concupiscentia, to the Count or Earle *Valerius*, I meane concerning the sincere expositions of the ancient Fathers to be preferred before the Nouellârs, he saith: *Quid dicam de ipsius sacrarum literarum tractatoribus, qui in Catholica Ecclesia floruerunt: quomodo hac non conati sunt in alios sensus vertere, quoniam stabiles erant in antiquissima, & robustissima fide, non autem nouitio mouebantur errore*. What shall I say of the expositors themselues of Sacred Scriptures, which haue flourished in the Catholicke Church, how they neuer attempted to turne these places alleadged into other senses then from antiquity they had receaued them, for that they were most firme, and stable in the most ancient, and strong faith

Lib. 2. de
nuptijs &
concupis.
cap. 29.

Vpon 4. heades of triall set downe by his Ma^{tie}. 197 Chap. 5.

fayth, and were nothing moued with late hatched er-
rour. So he.

17. And for confirmation of this, hauing alledged
the examples both of *S. Cyprian*, and *S. Ambrose*: shewing,
and prouing out of them that originall sinne was in In-
fants, and that for remedy, and remouing thereof, they
were baptized in the Catholicke Church with the ould
Ceremonies of exorcismes, and exufflations, the *Pelagian* he-
retick that not only denied, but scoffed at these things cal-
ling the vse thereof *Manicheisme*, was answered by *S. August.*
thus: *Hos iste audiat dicere Manichaeos, & antiquissimam Eccle-*
sia traditionem isto nefario crimine aspergat, qua exorcizantur, vt
dixi, & exufflantur paruuli &c. Let him dare to call those two
Fathers *Manicheans*, and let him lay the same wicked crime
of *Manicheisme* vpon the most ancient traditiō of the Church
by which tradition Infants, as before I haue said, are ex-
orcized, and breathed on, at their baptisme, that by these
meanes they may be translated frō the power of darkenes
of the Diuell, and his Angells, vnto the Kingdome of *Aug. ibid.*
Christ. So *S. Augustine*: who added presently, that albeit
he was scorned at for this by hereticks: yet such was his re-
solution, that he burst forth into these wordes following:
Nos paratiores sumus cum istis viris, & cum Ecclesia Christi in huius
fidei antiquitate firmati, qualibet maledicta, & contumelas perpeti,
quā Pelagiani cuiuslibet eloquij predicatione laudari. We are more
ready (saith he) with these Fathers, and with the Church
of God, rooted in the antiquity of this fayth, to suffer, & *Protestants*
abide all kynd of reproches and contumelies, then to be *become*
exalted with the prayles of any *Pelagian* eloquence what-
soever. And doth not this fall iust vpon the neck of al our *Pelagians.*
moderne Protestants? Do they not scorne, deride, and iest *in deri-*
as much at these two ancient Ceremonies of Exorcisme, & *ent Ceri-*
monies,
exufflation, as euer the *Pelagian* Hereticks did?

18. VVith what face then, can they challenge *S. Augu-*
stine to be theirs? Nay is not *Pelagius*, and his ranke of he-
reticks fitter for their society, since they do so iūp, and con-

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spyre togeather, and that against *S. Augustine*, and the Catholick Doctors? Nay I find *S. Augustine* to go yet much further in taking vpon him the patronizing of the reuerend ranke of holy Fathers against prophane hereticks, though some of those ancient Worthies whome he comendeth liued either in his owne time, or not very long before him: for that cyting their Doctrines against *Iulian the Pelagian*, that made so light accompt of them, and scoffed at them, he expostulated thus: *Numquid Iranicus, Cyprianus, Reticus, Olympius, Hilarius, Gregorius, Basilius, Ambrosius, & Ioannes Chrysostomus, de plebe a sece sellulariorum, sicut Tullianus iocaris? &c.*

Aug. 1. 2.
cōr Iulian.
Pelagian.

“*Arc Iranicus, Cyprian*, and the rest here named of the lower
“house, or haue they vulgar seates in your Parliamt as
“out of your *Tullian* eloquence you do scoffe? Are they ray-
“sed vp for enuy of you? Are they yong souldiars, or au-
“ditory schollers? Are they shipmen, Tauerners, Hostes,
“Cookes, Butchers,? Are they dissolute yong men, made
“of Apostata monkes &c.? Whom you by your scoffing vi-
“banity, or rather vanity do exagitate, vilify, condemne,
“and contemne?

19. Thus wrote *S. Augustine*, that holy Saint and great Doctor in Gods Church against the malepert saucinesse of that heretick, that so little regarded, and so basely accōpted of the ancient Doctors. And hauing alleadged their authorities, he maketh this inference of honour, and reuerence on their behalfe: *Talibus post Apostolos Sancta Ecclesia plantatoribus; rigatoribus, edificatoribus, Pastoribus, nutritoribus, creant; ideo prophanas voces vestra nouitatis expauit.* Vnder such planters (after the Apostles) vnder such waterers, builders, Pastors, and nourishers as these were, and are, hath the Church growne vp, and did tremble at the prophane voyces of your nouelties. And a little after, repeating againe for honours cause, the very same Fathers, with addition only of two more of his time, to wit, Pope *Innocentius* the first, & *S. Hierome*, he accompreth their testimony, and of such others as held communion, and participation

with

Vpon 4. heades of triall set downe by his Ma^{tie}. 199 Chap. 3.

with them, to be the very speaking voice, and liuely oracle of the whole Church: and that it was plaine madness in the hereticke to make so small accompt of them. Nay, he further resolved, and with mature deliberation concluded that the dogmaticall faith, and belief of all these Fathers, conspiring and agreeing together in one, was to be defended against him, and against all other, such like hereticks as he was, no otherwaies, then Christs Ghospell was to be defended against Infidels. His words are these.

20. *Aduersus hanc autem miserabilem, quam deus auertat, insaniam, sic respondendum video libris tuis, ut fides neque aduersus te temptibile defendatur istorum, sicut contra impios, & Christi professos inimicos, the author etiam ipsum defendatur Euangelium.* Against this miserable rity of heretickes desperate madness of thine, which God turne from thee, was to S. I do see, that I must so answer to thy bookes, that the Augustin faith of these Fathers be defended against thee, as the very in respect Ghospell it selfe of Christ, is to be defended against im- of the an- pious men, and as against the very professed enemies of cient Fa- Christ. So he. And yet in another place pressing againe thers, the authority of the said Fathers, he doth intreat his ad- uersary *Iulian* to believe these holy Fathers, and by them to be made friends with him, yea to be reconciled vnto him, and to the Catholicke Church, from which he stood as yet separate. And is not this the very same offer we make to the Protestants at this day? And then *S. Augustine* going on forwardes in ratifying their authority saddeth presently for further corroboration of the Doctrine, and tradition of antiquity: *Quod credunt, credo, quod tenent, teneo, quod docent, doceo, quod predicant, predico, istis crede & mihi credes, ac quiesce istis, & quiesces a me &c.* What these fathers do believe, I do believe; what they hold, I hold; what they teach, I teach; what they preach, I preach; yeald vnto these, and you will yeald vnto me; haue peace with these, and you will haue peace with me. And last of all (saith he) *If you will not by them be made friends with me, at least wise, be not your*

Lib. 1. c. 88. Iulian. circ. came.

by me made enemy vnto them (a goulden sentence) and then he goeth forward saying: thall *Pelagius*, and *Celestinus* (the Authours of your herely) be of such authority with you, that you for their society will leaue the fellowship, and company of so many, and so great Doctors of the Catholicke faith and Church, disperfed from East to West, frō North to South, and these both ancient, and neare vnto our age, partly dead, and yet partly liuing? So he.

21. Which speech of *S. Augustine* doth seeme vnto me so fitly, and properly to touch, and concerne the Protestants of our dayes, who for the loue of *Luther* & *Caluin* (Authors of their nouelties) do forgo all the Doctors of the Catholicke Church, not only ancient, but moderne also, as that nothing in my iudgment can be produced of nearer affinity, to hould greater correspondency, or be more like, or more semblable.

22. Neither yet doth *S. Augustine* determine only, that the Doctors of the Church are absolutely the best witnesses, and iudges in matters of Controuersy that arise and spring vp after their dayes, but togeather with his authority, which had bene alone sufficient, he yealedeth a very substantiall, and conuincing reason for the same; and it is this: that the Fathers could not be partiall iudges of such causes, as came into Controuersy after their deaths, for that they gaue forth their verdict, and iudgment before any controuersy was stirred, or moued about the same. And thus much do his wordes import as they follow.

23. *Tunc de ista causa iudicauerum* (saith *S. Augustine*) *quando eos nemo dicere potest perperam quicquam, vel aduersari, vel sauere potuisse. Nondum enim existeratis &c.* The Fathers did iudge of this cause at that time, when no man can say, that they did wrongfully fauour or disfauour any party. For that you (*Pelagians*) were not then in the world, with whome we might haue contention about this question &c. They did not attend vnto any friendship, cyther with vs, or with you; they did not exercise amity, or enmity with either

*Aug. l. 2.
cōt. Julian.
prope finē.*

Vpon 4. heads of triall set down by his Ma^{tie}. 201 Chap. 5.

eyther of vs; they were angry neyther with you nor with vs; neyther yet had they commiseration towards any of our partes; that which they found in the Church, they held; that which they learned they taught; that which they recyued and learned from their Fathers by tradition, they taught and left vnto their children. We did not as yet plead with you before these Iudges, & yet by them was our case decided, and determined: nor you, nor we were knowne vnto them, and yet do we out of their workes produce their sentences against you: VVe had as yet no strife with you, nor pleaded any cause, and yet haue we conquered you by their verdicts. Hitherto are the wordes of *S. Augustine*. An excellent reason of S. Augustine.

24. VVhich when I had considered, & pondered well with my selfe, as also reflected vpon all *S. Augustine* his former sentences, compared them all together, and conferred them with the state of our present time, and manners of men therein; I seemed to behold, as in a cleare glasse, before the eyes of my vnderstanding, the very person and selfe same cause of *S. Augustine*, to be in the Catholicke writers of our dayes: as contrariwise also that of the *Pelagians*, and of other old heretickes to be in the Protestants, the one and the other making like accompt of the ancient Fathers. I meane the Catholickes esteeming them highly, and standing to their iudgment: the others reiecting them, where they make against them; which as it hath bene sufficiently proued before; so might I here adioyne also many other proofes therof, if I would spend more time in alleaging their sentences. Let *M. Whitakers* assertion speake for all, who of this matter writeth thus: *If you argue from the witnes of men, be they neuer so learned and ancient, we yeeld no more to their wordes in cause of sayth and religion, then we perceauc to be agreeable to Scripture. Neither thinke you your selfe to haue proued any thing, although you bring against vs the whole consent & swarme of Fathers, except that which they say, be iustified, not by the voyce of men, but of God himselfe.*

The second Consideration.

How Catholicks & Protestants do esteem of the testimonies of particular Fathers.

AS my first consideration was wholly conuerfant about the iust deserued credit of ancient Fathers, agreeing to geather in generall, eyther in the full voice of all, or in the greatest part and consent of them: so was my second employed about the same credit, & authority of particular Fathers, eyther one, or two, or more, auerring any thing, which was not reprehended by others in matters of religion. About which poynt, I saw lesse ascribed in his *Maies* Booke vnto their promerited estimation, then Catholickes do hold in their Orthodox assertions, and much lesse, then I my selfe had purposely read, and obserued in the former mentioned holy Father *S. Augustine* concerning that poynt. For as his Maiesly yealded lesse to the common consent of Doctors (which must of necessity make the visible Catholicke Church, if euer Christ left behind him any Church at all to continew) when he writeth, that he would eyther belieue them, or at leastwise would be humbly silent, and not condemne them, as before hath bene shewed: So in this very second point of particular Fathers, I find it thus written by his Maiesly.

26. But for euery priuate Fathers opinion (saith he) it bindeith not my conscience more then *Billarmine*: euery one of the Fathers vsually contradicting of others The first part of which sentēce, to wit, that euery priuate opinion of euery Father, bindeith not a mans conscience in matter of religion, is so cleare, that it needeth no prooffe at all: for it cannot be denyed. For if the opinion be indeed priuate, then is it not truly Catholicke, and consequently being not the opinion of the true Church, it bindeith no man.

27. But for the later period of the sentence, being wholly derogatory from the credit of Antiquity, that is to say, that

Vpon 4. heads of triall set downe by his Ma^{tie}. 203 Chap. 5.

that euery one of the Fathers do vsually contradict others in matters concerning religion, this must needes presuppose to haue some fauorable interpretation afforded it, to free it from open iniuring, and wronging of the Fathers: and so my hope is, that this is the meaning of his Excellent Ma^{tie}, to wit, that these contradictions supposed to be amongst the Fathers, are only diuersities of iudgment in matters, that are not determinately *de fide*, or that do not concerne any articles of beliefe, but cyther such matters as *S. Augustine* saith, that may without breach of vnion or charity be diuersly disputed of amongst Catholicke men, or els, when diuers Fathers do giue diuers senses of Scripture, some the literall, others the allegoricall, and all true, all intended by the holy Ghost, as we haue formerly noted. Now the rule, that we must heere obserue, concerning these poyntes, wherein consent of Fathers, is, and must necessarily be had, is that which *Vincen- tius Lyrinensis* (an Authour that I can neuer sufficiently commend) hath excellently laid downe in his 37. Chapter *contra hereses*: his wordes are these: *Antiqua Patrum consensio Sa- ctorum non in omnibus diuina legis questionibus, sed solum in fidei regu- la magno nobis studio, & inuestiganda, & sequenda est.* The an- cient consent of holy Fathers, is with great care, and study to be both searched out, and followed of vs, not in all their questionings of holy Writ, but only in the rule of fayth.

28. And vnto this *S. Augustine* alludeth, where he writ- teth thus: *Alia sunt, in quibus inter se aliquando etiam doctissimi, atq; optimi regule Catholica defensores, salua fidei compage non conso- nant, & alius alio de vna re melius aliquid dicit & verius.* There are some thinges wherein sometimes the most learned, and the best defenders of the Catholick rule do not agree amongst themselves, but one speaketh better, and more truly then another of the selfe same thing: but yet without breach of the linke of fayth.

29. But forasmuch as particuler Fathers do often times set downe, and deliuer the publike beliefe of the Church,

*Aug. l. 1.
cōt. Iulian.
Pelag.
cap. 2.*

*Lib. 1. cont.
Iulian Pe-
lag. cap. 2.*

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matters of
faith.

and not any priuate opinions, though they seeme to speak priuately, and not in name of the whole Church, when they mention this, or that point, concerning religion; some certaine rule, or note for our better direction, and distinction must be set downe: and the surest rule to discern how farre forth priuate Fathers opinions, ought to be esteemed, or may bind a man in conscience, is, for a man to consider vprightly in the impartiall iudgment betwixt God, and his owne conscience, whether that opinion of his if he be but one, or theirs, if they be many, haue bene withstood or gainesaid, contradicted or impugned by any other Father, or Fathers, Synod, or Council, Prouinciall, Generall, or Nationall of the same, or other precedent, or subsequent ages. For if this cannot be made good against any one particular Fathers opinion, then may it more then probably be inferred, that forso-much, as this particular Father, was generally reputed for a Catholicke Doctor in his time, neuer reprehended, taxed, noted, condemned for this opinion, as false, doubtful, or erroneous: it must needes be (I say) necessarily inferred and concluded, that, that very opinion of his was the opinion, iudgment and doctrine also of the Catholicke Church in the age, and time wherein heliued, and of which he himselfe, was then a Father and Doctor. For if this were not so, it cannot be so much as with any probability imagined, that this Father could haue taught this opinion in his dayes, or diuulged it, in his writings vnto posterity without some note, or memory of controlment, or taxation of the same, eyther whilst heliued, or after his death.

30. And hereby it followeth, that albeit this Doctrine should haue but one, or two ancient Fathers, that do expressly mention it in their dayes (other Fathers of the same tyme either not hauing occasion to speake therof, or els busied, and incumbred about other as weighty poynts:) yet were this alone sufficient to make vs vnderstand, that

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Vpon 4. heades of triall set down by his Ma^{tie}. 205 Chap. 5.

in their dayes, that mention the same, the forsaide opiniō of that Father, or Fathers was held for Catholick Doctrine, & throughout the vniuersall Church: for that otherwise without all doubt, it would thē, or afterwarde haue bene defcried & censured by the carefull, & vigilant watchmen of Gods Church. Neyther can any instance, as I imagine, be giuen to the cōtrary: for that frō the very first infancy of Christianity vnto our dayes, it cannot be shewed, that any Father, or Doctor, though otherwise neuer so renowned for wit, and learning, piety, or sanctity, did euer beginne any new doctrine, or erroneous opinion different from the Catholicke beliefe, but that presently the same was excepted against by others. And this is more then euidēt in the particuler cases, and slippes of *Tertullian*, *Origen*, *Cyprian*, *Lactantius*, and other ancient Fathers of the Church: and yet when any of these transgressed the ancient boundes, innouating any thing frō the receyued faith, they were all of them excepted, and cryed out against, noted, & taxed for such their priuate, & erroneous opiniōs, as dissenting from publick vnion, and Catholick Communion.

When any priuate Father did erre he was presently noted by others.

31. Neyther doth any man in my iudgment explaine this point better then *S. Augustine* himselfe and therefore, as I serued my selfe principally of him in the precedēt Consideration, soe do I meane also in this. For as on the one side, when many Fathers do agree in their opinion against one, or few (as in the case of *S. Cyprian* about the rebaptizing of hereticks yt fell out) the greater part is there to be preferred before the lesse, as the said Father doth often as firme: so notwithstanding when no such opposition, and contradiction is of the maior part, *S. Augustine* himselfe maketh high, and singular accompt of euery priuate Fathers opinion, as namely when he extolleth the authority of *S. Hilarius* against *Iulian*, saying: *Ecclesia Catholica aduersus haereticos acerrimum defensore* venerandum quos ignorat *Hilarius Episcopus Gallum*? Who is ignorant, or who doth not know that earnest defendour of the Catholicke Church against

Aug. l. 3. de bapt. cōtra Donatist. c. 4. l. 2. contra Crescent. cap. 32.

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Hereticke venerable Hilary the French Bishop ?

32. And then againe of *S. Ambrose*: *Audi alium excellentem Dei dispensatorem, quem veneror, vt Patrem, in Christo enim Iesu per Euangelium me genuit, Beatum loquor Ambrosium*. Harken vnto another excellent steward of Gods house, whom I do reuerence as my Father, for in Christ Iesus he begot me by the Ghospell, I meane blessed *S. Ambrose*. And then of a third also to wit *S. Gregory Nazianzen*, he giueth this commendation, or rather by an interrogation would inforce his aduersary vnto an admiration of this great Saint and learned Diuine: *An tibi parua in vno Gregorio Episcoporum Orientalium videtur authoritas ?* Doth it seeme vnto thee a small authority, that is in one onely *Gregory Nazianzen* amongst the Easterne Bishops ? And then followeth the reason, which truly is very well worth the marking.

33. *Est quidem (saith he) tanta persona, vt neque ille hoc nisi ex fide Christiana omnibus notissima diceret, neque illi eum tam clarum haberent, atque venerandum, nisi hoc ab illo dictum ex regula notissima veritatis agnoscerent*. He is truly so great a person, as neyther would he speake in this matter as he doth, but out of the most knowne manifest Christian faith, nor would men bould him for so excellent, and venerable, except they did know, that what he said, he spake out of the rule of most knowne truth. Thus *S. Augustine*.

34. And in these his wordes consisteth the whole substance of this my Consideration about priuate Fathers, to wit, that *S. Gregory Nazianzen* (surnamed *Theologus*, the diuine, for his admirable, and profound knowledge in the greatest mysteries of Diuinity, though he had bene but one in that matter against *Julian* (as he was not but accompanied with many, as hath bene made cleare in the former Consideration:) yet so great was the authority of his person in the Church, as that neyther he would haue said as he did, but out of the common sense of the Church in his time, nor should he euer haue bene held for a famous, nor venerable a Doctor, renowned throughout the

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*Aug. lib.
1 contr.
Iulian. cap.
2.*

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Vpon 4. heads of triall set down by his Ma^{tie}. 207 Chap. 5.

Christian world, but that the Church was sure, that he would affirme nothing, hould nothing, publish nothing, but out of the common rule, and infallible Canon of the most knowne truth: for that otherwise, he should euen to his face haue bene contradicted by other Doctōrs, and Fathers his equalls, and compeeres, thar liued with him, or ensued after him. So as we see, that particuler Fathers sayings, and opinions when they are not gaynesaid by others, or reprehended, or condemned by the Church, they are not so lightly to be respected, or reiectēd as Protestants doe both ordinarily teach, and practise. But the maine point to be waighed, and considered is this, to wit, to know in what times they were written, vpon what occasion, of what credit, or authority the Father is, whether other doe write the same, and accord with him, whether any exception haue bene taken against it, and then by whome, and when, and how it stood in the Church, eyther as iustified, or condemned, and many other such like materiall circumstances by me before touched: for that sometymes it may fall out, yea, and often times doth (as now we haue in part shewed, and might do much more at large) that particuler Fathers opinions, and assertions not contradicted nor yet on the other side agreed vpon in expresse tearmes by the *major* part of Fathers in their writings (though otherwise belicued, and receaued by them in the faith, and beliefe of the Church) may make a very strong argument, that the Church did then belieue it, especially if the same were so vnderstood also by the generall consent of the Fathers following in the subsequent age, and Church: and consequently it may bind euery man his conscience to giue more credit therunto, then Protestants incredulity will allow. And this shall suffice for my second Consideration.

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The third Consideration.

Hitherto haue we treated of the Fathers, shewing first, what credit we ought to affoord, & yeald vnto their ioynt cōsent, when in any point of doctrine, they agree in one: and that is, *sine scrupulo, sine vlla dubitatione*, as *Vincentius* speaketh, without any further question, contradiction or opposition most faithfullly to belieue them and imbrace their iudgement, as the liuely oracles of God, and the whole speaking voyce of Catholick Church in the mouth of her Doctors and Pastors. Which if you consider it well, is a great deale more then the alternatiue allowed vnto them by Protestants, which is *either to belieue them, or to be humbly silent without condemning them*, as though the Protestant were at his liberty in euery thing to make his choice: which as we haue heard in the first Chapter is no lesse the heresy: and as though the renouncing, and forsaking of them, let it be promised with neuer so much silence, & reuerence, were not on the Protestants part a sufficient cōdemning of them. And this for that poynt.

Cap. 4. 6.
42. cōt. b. a
refes.

36. There remaineth yet behind the chiefe, and principall poynt of all others in this present busines and matter we haue now in hand to be handled, and to be especially considered of, which is this, to wit, to know whether the ancient Fathers of the first siue hundred yeares after Christ (for so farre doth his Maiesties offer in the last edition of this his *English Premonition* extend it selfe) do make for Protestants, or for vs: which poynt though to discusse at large throughout all the controuersies would both require, and fill a very large volume, and consequently farre surpasse the boundes of my intended breuity: yet shall I endeavour in this last Consideratiō to giue a sufficient glimpse of the truth therein, in very few words, for any indifferent Reader

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Vpon 4. heades of triall set downe by his Mat^{tie}. 183 Chap. 5.

der, that will stand attent, and iudge according vnto reason, the more by the lesse.

37. For first in generall it may be here scene, by that which his Mat^{tie} layeth forth, that the Protestants do deale *dissidenter*, distrustfully on their owne behalfe with the Fathers authority. For they do first limit their yeares within the compasse of foure hundred in the first English edition, and then of five hundred yeares in the next, and last of all they call it back againe vnto foure hundred in the Latin edition, which argueth that they know not well vpon what ground, nor where, nor when they stay themselves, being still affraid, least that they grant to much vnto the (as indeed whatsoeuer they grant vnto them it is to much on their behalves, since that whatsoeuer they graunt, it maketh directly against the) which would not be, if their friendship with them, or hope in them, were confident, or any at all.

38. Secondly, they restraine their credit yet more, when they do not promise absolutely to belieue the consent of Fathers, but only they promise silence, and when they say they will belieue the Fathers of those first ages, when with one vnanyne consent they shall agree vpon any thing to be belieued, as a necessary point of saluation: which seldome falleth out in matters, especially now in controuersey, for that they being busied in other matters as before hath bene touched, cyther of writing Apologies during the times of persecution, or in conuerting, and instructing the new conuerted Christians, or in confuting other hereticks, and heresies, it must needes be a rare case to find all the Fathers agree together with one consent (except it were in a generall Councell) and to determine that this or that point was a matter of faith, & article of belief.

39. Neither is it absolutely necessary to the purpose that they should do so, for that our principall scope, and drift being to seeke, and trace out from time to time by testimony of the Fathers in euery age, where the true Catho-

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lick Church went, and whether the Protestants, or our Church at this day haue more resemblance vnto her, there be diuers other arguments, and probable coniectures to seeke out the same (at leastwise probably) then onely articles of belife, agreed vpon by vnanimie consent. As for example sundry Cerimonies vsed in baptisme, and other Sacraments, as *Exorcismes*, *Exsufflations*, *Chriftening*, and the like mentioned by *S. Augustine* and by diuers other anciēt Fathers, as also the vse of the *Crosse*, *Tapers*, *Candles*, reuerencing of *holy Reliques*, and *kneeling before Pictures*, *Images* & *Crucifixes*, and other rites testified by the whole Senate of Christian antiquity, which though they be not by the said Fathers commended and deliuered as articles of our faith: yet these being practised by the Primitiue Church (which is graunted to be the true Church) and compared to the customes of Protestants, and vs, in our Churches, will easily disclose, which of the two, they or we, do more imitate, or impugne the true Church of antiquity. But contenting our selues at this time with the onely mentioning of them by the way, we will make a short, and brieue passage or rather step throughout the foresaid foure, or five hundred yeares limited vnto vs: and this God willing we will do, not by citing, but laying downe the Fathers authorities themselues in particuler, for it would be ouer long (as before hath bene said) but rather by producing such witnesses who being of most credit with our aduersaries cannot be well mistrusted, or discredited, to wit, the *Magdeburgians Centuries*, who haue in euery age diligently, though partially examined the same, and how substantiall a proof this is of Catholick religion by the very cōfession & concession of their greatest aduersaries, I appeale for iudgment vnto the discreet, and indifferent Reader.

The first Age.

40. And as for the first hundred yeares after Christ his glorious Incarnation, which is deputed generally vnto Christ

Vpon 4. heads of triall set down by his Ma^{tie}. 211 Chap. 5.

Christ, and his Apostles age, as the chiefe Doctors, and Fathers that gouerned the Church, and instructed the people in that time, I wil take onely the note of one position or article of faith, which the said Magdeburgians do gather out of all writers of that age, as agreed vpon against the Protestants by the teachers of that age, and continued euer after throughout all subsequent ages: and this is concerning the Reall Presence of the true body, and bloud of our Sauour in the Supper of our Lord, commonly called the Eucharist: which point, the ancient Fathers, against all hereticall, & Protestantical tropes and figures, do proue abundantly out of the Ghospels themselves, out of the Acts of the Apostles, out of the Epistles of *S. Paul*, out of the consent of the whole Church in that first age, & euer after: to wit, that the wordes of Christ do euidently containe the same, being properly, and litterally to be vnderstood, as they are to be, and not by any figure, or trope, as the *Zuinglians*, *Caluinists* & all other Sectes of Sacramentaries do saythlessly imagine.

41. This first prescription then of this important article of faith, the *Magdeburgians* do fynd to be for vs against all our English Protestants, aswell in the very first age vnder Christ, and his Apostles, as in all other successiue tymes, for that in euery age they proue this diligently out of the consent of all Fathers, and Doctors of that age, to wit, that Christ his true body is really present in the blessed Sacrament, by the very power, and vertue of Christ his owne wordes, vsed by the Priest in consecration. And if any hereticke demaund a reason of this admirable transmutation, I can giue him no other, then that which *S. Augustine* giueth in the like miraculous case, it is in his third Epistle *ad Volusianum*, and it is such a one, as will suffice any right believing Christian, if he will not continue an hereticke, or an Infidell. *Hic si ratio queritur, non erit mirabile; si exemplum poscatur, non erit singulare: deus Deum aliquid posse, quod nos scire amur inuestigare non posse: in talibus enim re-*

I.
About the
Reall
Presence.

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huius tota ratio facti est potentia facientis. Here, if a reason be sought for, it is not wonderfull: if an example be demanded, it is not singular: let vs graunt, that God can doe some thing, which we must confesse we cannot search out: for in such matters as these be, the whole reason of the deed, is the power of the doer. And is not this one substantiall poynt of Popery, as our Protestants brand it, proued for vs, by their owne friends?

42. But as for other points of our Religion in controuersy, betwixt vs, and the Protestants, though the *Magdeburgians* would not willingly graunt them to be so ancient as the first age (which we notwithstanding do proue abundantly in handling of euery controuersie) yet do they, will they, nill they, graunt sundry of them to haue begunne, and crept in presently after the Apostles in the second age, and so continued, and increased in number in the third, fourth, fifth and sixth, when all the whole Christian world went cleare with vs: that is to say, all the doctrine of such, as were chiefe Doctors, and Fathers for their learning, and piety in those tymes, and ages, as heere shall appeare by a iust view of that which heere briefly I purpose to set downe.

The second Age.

Magdebur. 43. In the second age immediatly after the Apostles, *Cent. 2. c. 4.* the *Magdeburgians* doe graunt the very principall Fathers of that age to make for vs, not only in the foresaid article of *pag. 55. 56.* the Reall Presence against *Sacramentaries*, but also in sundry other points now in controuersie against the Protestants. And first concerning *Free-will* remayning in man after his fall, for prooffe wherof they cyte *S. Irenaeus lib. 4. cap. 72. contra haereses*, and that with great indignation, and reprehension, saying: that he wresteth the wordes of the Prophets, as also of Christ our Sauour, and *S. Paul, Multa Prophetarum, Christi, & Pauli detorquet.* And the wordes which they reprehend in *S. Irenaeus* are these; *Propheta & Apostoli*

2.
About
Free will.

Vpon 4. heades of triall set down by his Ma^{tie}. 213 Chap. 5.

postoli hortabantur homines iustitiam agere, bonum quoque operari, quia in nobis sit hoc. The Prophets, and Apostles did exhort men to do iustice, and to worke good works, for that this is in our power. And is not this a great offence in *S. Irenaeus* to speake so like a Papiſt?

44. They accuse also other Fathers of the same age for like fault, as *Iustinus Martyr* (if it be his booke) in his answer vnto the hundred and third question, *ad Orithodoxos*, and *Clemens Alexandrinus lib. 2. Stromatum*, saying of this latter: *Clemens liberum arbitrium vbique asserit*. *Clement* doth euery where defend free-will. And finally they giue this censure of all that age: *Nullus ferè doctrina locus est, qui tam citò obscurari coeperit, atq; hic de libero arbitrio*. There is no peece of Doctrine that began to be darkened so soone as this of free will: which darkning is nothing els with them, but the Catholick sense of that doctrine, which now also we hould, to wit, that albeit man his free-will was greatly wounded by *Adams* fall, yet was it not so extinguished but that nature being relieued by the holy assistance of Christs grace, and not otherwise, the free-will of man may cooperate, in doing of good workes, which was also these holy Fathers meanings.

3.
The Doctrine of good workes.

45. The like the said *Magdeburgians* do complayne of the article of good workes and perfection of life, to wit, that this doctrine also beganne to be darkened in this age: so as according vnto them, the candle lightned by our Sauiour, and his Apostles, and set vpon the goulden candle-sticke of the Church dured but a little while.

46. Furthermore, they cyte also that saying of *S. Clemēt*, *lib. 5. Stromatum*, which angreth them very much: *Gratia seruamur, sed non alij bonis operibus*. We are saued by Grace, but not without good works. *Et lib. 6. Stromatum: Quando audierimus, fides tua te saluum fecit, non accepimus eum dicere absolute eos saluos futuros, qui quomodocumq; crediderint, nisi facta quoq; iuerint consecuta*. Whensoever we shall heare those wordes of our Sauiour (vnto the *Cananean*) thy sayth hath saued thee,

we do not vnderstand, that he said absolutely, that they shall be saued, whosoeuer belieue in any sort, except good deedes do also follow. And is this ought els but Catholicke doctrine, to wit, that sayth must go before, and good workes follow. And is not this the selfe same doctrine which *S. Paul* teacheth, saying, that the sauing faith is, *fides quæ per charitatem operatur*, the faith which worketh by charity in vs.

4.
Whether
the Com-
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ble.

47. Moreouer concerning the law, that it doth not command impossible things, but that with the assistance of Christs grace Christian men may obserue the Commandements, this the *Magdeburgians* do censure for erroneous doctrine also in the Fathers of this second age, namely in *Iustinus Martyr* resp. ad *Orthodoxos* 103. who proueth it out of the example of *S. Paul* himselfe, & of *Zachary* and *Elizabeth*, that were both of them iust, and *S. Irenæus* teacheth the said doctrine lib. 4. c. 30. and *Clemens* lib. 2. *stromatum*, being all Fathers of this second age, which doctrine is confirmed afterward by all the Fathers of sublequent ages. And yet do the good-fellow *Magdeburgians* condemne the same with great resolution out of a *Maxime* of *Aristotle* most foolishly and wickedly applied, saying: *Dato vno inconuenienti, sequi solent infinita*. One inconuenience being graunted by these Fathers, to wit, the doctrine of free-will, infinite other inconueniences are wont to follow. Which speach of the Fathers, though it be incōmodious vnto the *Magdeburgians*, & for such set downe by them, yet are the wordes playne for the Catholick Doctrine now held by the Roman Church in that behalfe.

5.
Externall
sacrifice
of Chri-
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48. But yet further concerning the externall vsuall sacrifice of Christiāns then accustomed to be offered on the Aultar, the same *Magdeburgians* are much troubled about certaine speaches of *S. Ignatius*, and *S. Irenæus*. The first hath these wordes in his Epistle ad *Smyrnenfes*: *Non licet sine Episcopo neque offerre, neq. sacrificium immolare*: It is not lawfull without the Bishop to make oblation, or offer Sacrifice. And the like

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like wordes they cyte out of S. Irenæus 4. cap. 32. saying of him : *Satis videtur loqui incommode, cum ait non Testamenti novam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.* Irenæus (say they) seemeth to speake in cōmodiously inough when he saith, that Christ did teach a new oblatiō of a new Testament, which the Church receiuing from the Apostles doth offer vnto God, throughout the whole world: So they of the externall Christian sacrifice of those daies checked & condemned the Fathers of that first age after the Apostles.

49. About traditions in like manner, rites, and Cerimonies, they complaine in this age, as they did of other points before, to wit, that *Doctrina de libertate christiana non nihil cepit obscurari*, that the Doctrine of Christian liberty beganne not a little to be darkened with rites, and Cerimonies in this age also, & *successit (say they) paulatim error de traditionibus necessario observandus*: and the error of necessary obseruation of traditions did by little, and little grow vp, whereof they giue an example out of S. Ignatius his epistle ad Philadelphios, where he saith : *Dies festos nolite in honorare, Quadragesimam verò nolite pro nihilo habere : imitationem enim continet Dei conuersationis, hebdomadam etiam Passionis nolite despicere. Quarta verò, & sexta feria ieiunate, reliquias pauperibus porrigentes.* Do not dishonour holy dayes, do not neglect Lent, for it cōteyneth in it the imitation of Christ his conuersatiō, who is our God : Do not despise the Passion weeke, do you fast vpon wensdayes, and frydaies, & that which is left of your meat, giue it vnto the poore. And this is the darkenes which the Magdeburgians do obserue, or rather this is the light which those Angels of darkenes, and instrumentes of Sathan would darken in the Apostolicall writings of S. Ignatius, and other Ancients of this very next age after the Apostles, contrary vnto their carnall, and Euangelicall liberty, which their first luxurious Apostata and Cloyster-breaker Iuther set abroach.

50. The same Magdeburgians do cite a plaine sentence out of

6.
About
tradiōs.



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The primacy of the church of Rome.

of *S. Irenaeus* lib. 3. Cap. 3. whereby he proueth the Primacy of the Church of Rome, to wit, for her more powerable principality, it is of necessity, that all Churches should come vnto her, that is to say, all faithfull people, from all parts of the world; for that in her hath bene conserued euer the tradition of the Apostles. Which plaine sentence the *Magdeburgians* do endcauour to delude by diuers shiftes. As first, that it seemeth to saue of nouelty: then, that this sentence is found say they, in the copies that now are extant of *Irenaeus*, as though there were other not extant, that had it not. Thirdly they do interpret *Irenaeus* his meaning, that he vnderstandeth onely by tradition, written Doctrines. But by this we may see, how they are incumbred with the writings of Fathers, euen in this very first age after the Apostles, when these, and all other the like doctrines of Christian Catholick Religion were sealed with the fast shedding blood of her Martyrs, and Doctors.

8. 51. Another poynnt also offendeth them much, which is the excellency and great merit of Martyrdome, which the Fathers of this age do in all their writings exalt. *De Martyrio* (say they) *nimis honorifice sentire caperunt*. The Fathers of this age began to think too gloriously of Martyrdome (belike these same good fellowes neuer meant that their finger should ake for Christ, or Christian religion) and then they say of holy *S. Ignatius*, that constant Martyr, *Ignatius in epistolis valde periculose loquitur de martyrij merito*. *Ignatius* in many of his epistles doth speake very dangerously of the merit of martyrdome. Also they do check the same Saint, and holy Martyr for that in his epistle vnto the Romans, whē he was going vnto martyrdome, & to be deuoured of wild beastes in the Amphitheater of Rome he crieth out: *Sinite me, vt bestiarum esca sim, per quam possim Christum promereri*. Suffer me that I may be the food of beastes, and thereby promerit to enioy God himselfe. And what so great perill is there I pray you in this doctrine? For that throughout the whole Epistle it appeareth, that he ascribed vnto Christ

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Christ his grace all the fortitude which he expected for this combate, and consequently all his merit of enioying God proceeded principally from the said grace of his Maister. And so do the Catholicks at this day hould in the doctrine of merit, if malice, and enuy could suffer the Protestants to see it, and acknowledg it.

52. But they are very angry with him for frequent v⁹.
sing of another phrase, in three distinct Epistles, to wit, Intercessio
to those of Antioch, of Ephesus, and to Policarpe: *Pro anima* of Saint
bus vestru ego afficiar, quando Christum meruero adipisci. I shall be
come (an intercessor) for your soules, when I shall de-
serue to obtaine the fruition of Christ. In which words
as you see, is not only expresse mention made of the singu-
lar merit of martyrdome, but also insinuated the intercessi-
on of martyrs departed vnto the next life, for their friends
left behind them vpon earth, as hauing not aspired vnto
the heauenly blisse.

53. And finally, not to go any further, they quarrell
also with the said Ignatius, about the merit, and praise of About the
Virginitie (as diuers hereticall Calvinists haue lately done state of
in Oxford:) *Ex Ignatij Epistolis apparet* (say they) *homines iam tum* Virginitie.
paulo impensius cepisse amare & venerari Virginitatis statum: it ap-
peareth out of Ignatius his Epistles, that euen then men be-
ganne more earnestly to loue, and reuerence the state of
Virginitie: wherefore they giue sundry examples, as name-
ly in his Epistle ad Antichenos: *Virgines videant cui se consecra-*
rint, let Virgins consider, vnto whome they haue conse-
crated themseleues: and in his Epistle ad Tharsenses: *Eas qua in*
Virginitate sunt, honorate, sicut sacras Christi. Honour those that
liue in Virginitie, as the sacred of Christ. So excellent an
opinion had this holy Father & martyr in those first dayes
of the primitiue Church concerning the state of Virgini-
ty, so little esteemed now by Protestants.

54. All these points of controuersy then betwixt vs,
and the Protestants at this day, to wit, of Free-will, good works,
possibility of the commandements, externall Christian sacrifice, tradi-

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tion, and rites, the Primacy of the Church of Rome, merit of Martyrdom, and state of Virginitie, to pretermitt sundry other articles as ouerlong to be handled, here we see, to haue bene a-nouched by the principall Fathers of the second age, and that in our defence against the Protestants.

The conclusion of this age. 55. And howsoeuer the *Magdeburgians* go about to discredit these Doctrines together with their Authours, calling them, *incommodas opiniones, nauos, stipulas, & errores patrum*; incommodious opinions, blots, stubble, and errors in the Fathers: yet seemeth this only reason, and Consideration to be sufficient to conuince them of hereticall insolency, in their condemning these Fathers, for that it cannot be shewed (and if it can, let the Protestant speake) that the said Fathers were euer taxed, or condemned for these Doctrines by the Church, or other Doctours of that age, or of any age afterwards for the space of fourteene or fiftene hundred yeares together, vntill *Luthers* prophane and vncleane spirit brake forth of the Cloyster, and made way for hereticall insolency to barke against orthodoxall antiquity. And this shall suffice for this second age. Let vs now passe to see how conforme, and agreeable the third age was vnto the second, for by this lineall, and personall descent of Doctours and Centuries we shall euidently, and infallibly discouer how in all times, ages, and persons, the busines, and doctrine of the Church was still carried by tradition, from hand to hand.

The third Age.

56. Concerning this third age, wherein were Doctours, *Tertullian, Origen, Dionysius Alexandrinus, Cyprianus, Methodius*, and many others (which for breuities sake I am inforced to pretermitt) the *Magdeburgians* do beginne with this Preface, both complaining, and taxing, *Quò longius ab Apostolorum aetate recessum est, eo plius stipularum doctrina puritate accessit*. The further of, that we go from the age of the Apostles, the more chaffe did grow into the purity of doctrine.

And

Vpon 4. heades of triall set downe by his Ma^{tie}. 219 Chap. 5.

And yet you see, we haue gone, but one age from thence, for the last was the first after the Apostles, and this is the second: and in the last you haue heard what chaffe they complayned of. But now we shall see that they complayne not only of the same poynts of chaffe reiterated and confirmed againe by the Fathers of this age, to wit about freewill, and good workes, perfection of life, possibility of Commaundements, Sacrifice, Tradition, rites, Supremacy, merit of martyrdome, and Virginitie (for all these heads they do shew in their seuerall titles of doctrine to haue bene continued, repeated, and confirmed againe by the Fathers of this age:) but furthermore they do also shew, and complayne of other articles explaind by the Fathers of this third age, in behoofe of the moderne Catholicke religion, much more abundantly then before. As for example, they shew that it was an opinion of this age, *Angelos inuocandos esse*, that Angells are to be prayed vnto, according vnto the doctrine of Origen, who setteth downe also a certaine forme of praying, and inuocating vpon Angells, to wit, *Veni Angele, suscipe sermonem conuersum ab errore pristino &c.* Come Angell and receaue him that is conuerted from his error by the word preached. Neither was this euer reprehended in Origen, or numbred amongst his errors, and consequently this may be presumed to haue bene the forme of praying in the publike Church at that day, according to the rule before set downe, touching the authority of particuler Fathers.

Inuocatio
of Angels;

Magd. c. 7.
3. c. 4. p. 73
76. de
inceps.

Hom. 1. in
Ezechielē.

57. Touching the article of Iustification, which is an other head besids those 9. or 10. before mentioned, the Magdeburgians write thus of the Fathers of this age: *Iustitiam contra Deum operibus tribuerūt*: They did attribute to good works their iustice before God: which if you read in the places of the Fathers by them mentioned, and alledged, you shall easily discerne it to be the very same doctrine that Catholicks do hold at this day, though misreported, slandered and abused by hereticall calumniation. For that the said

12.
Iustifica-
tion by
good
workes;

Fathers do hould nothing els, but that this iustice by them mentioned doth proceed from the grace of Christ, as frō the principall originall concurrent & concomitant cause therof, though yet not excluding the cooperation of mans will stirred vp and strengthened by that grace.

58. Next to this they handle *De bonis operibus*, of good workes, and the merit therof, which Chapter they beginne thus: *Magis quā superiorī saculo, Doctores huius atatis &c.*

13.
The merit
of good
workes.

The Doctors of this (third) age did decline more from the true doctrine of Christ and his Apostles, about the merit of good workes, thē did the Doctors of the precedent age. And here I would intreat the ingenuous, and iudicious Reader to consider what kind of accusation this is, and the rather, for that they are not abashed, for the making good of this accusation to cite diuers places out of Tertullian, Origen, Cyprian, and others, that do plainly auerre the merit of good workes reprehended by them. And as for S. Cyprian, they alledge this place out of him in his sermon de Eleemosyna: *Peccata post baptismum commissa, eleemosyna & bonis operibus extingui*. That sinnes committed after baptisme, are extinguished by almes and good workes: for which they say, that he allegeth three places of Scripture. First that of Toby the 4. *Sinnes are purged by almes and sayth*. The second is out of Ecclesiasticus the 3. *As water doth extinguish fire, so doth almes sinne*. The third is the speech of Christ: *Behould thou art made whole, take heed that thou sinne no more, lest some worse thing do happen vnto thee*. Notwithstanding all which Scriptures, and the venerable authority of that blessed Martyr S. Cyprian in expounding them, the Magdeburgians do condemne the sentence, with all the Scriptures, as erroneous: so as it auayleth not Fathers to alledge Scriptures, when they do not interpret them as the Protestant would haue them.

Scriptures
& Fathers
reiected
together
whē they
fit not the
Protestant
fancy.

14.
About pen-
nace
Magd. cē.
3c. 4. p. 81.

59. As for the Article of Penance, they beginne with it thus: *Plerique huius saculi Scriptores doctrinā de penitentia mirē deprauāt*. The most part of the writers of this age (& do you note the most part) do wonderfully deprave, and peruert the doctrine

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Vpon 4. heads of triall set down by his Ma^{tie}. 221 Chap. 5.

doctrine of Penance. And the reason is, for that they make mention of satisfaction in doing of penance. For proofoe whereof they cite diuers places out of Tertullian, Origen, and S. Cyprian. As for example: How much tyme (saith Origen homil. 3. in lib. iudicum) thou hast spent in offending of God, so much spend in humbling thee vnto God, & satisfacito Deo, and do satisfaction to God. And S. Cyprian lib. 1. epist. 3. Peccata ablue, & redime satisfactionibus: wash of, and redeeme thy sinnes by satisfaction. And in the third booke of his Epistles, and 14. epistle he saith: *Lapsos auxilio martyrum apud Dominum adiunari posse*. S. Cyprian is of opinion, that such as fall into sinne, may be holpen with God by the intercession of Martyrs. Heere then besides satisfaction is intercession of Martyrs.

60. In the article of baptisme, they take vp, and reprehend S. Cyprian sharply, for writing thus in his first booke of Epistles, the 12 Epistle: *Oportet mundari & sanctificari prius aqua à sacerdote &c.* The water of baptisme must be purified, and sanctified by the Priest, that he which is baptized, may haue his sinnes washed away. Where S. Cyprian (say the Magdeburgians) dareth to auouch that he which baptizeth, conferreth the holy Ghost, and doth inwardly sanctify him that is baptized. A very great absurdity (forsooth) if you marke it, especially yf you conferre it with their Protestantlicall opinion, that should the Sacrament of Baptisme to wash only the externall man, and not the internall.

61. The same Magdeburgians also accuse the same Saint Cyprian for that lib. 1. Epist. 12. he speaketh dangerously (as they call it) of Chrisme & holy unction in baptisme: *Vngi quoq; necesse est eum qui baptizatus sit, vt accepto chrismate, id est, vnctione, esse vnctus Dei, & habere in se Christi gratiam posse*. It is necessary for him to be annointed, that is baptized, to the end that hauing receaued the holy chrisme or vntion, he may be annoynted of God, & haue the grace of Chryst in him.

62. Furthermore they do reprehend the said S. Cyprian for that he writeth primo libro Epist. epist. 3. *Eucharistia in altari sa-*

15.
Blessing
of the wa-
ter of bap-
tisme.

16.
Chrisme
and holy
unction in
baptisme.

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Sanctificatur: The Eucharist is sanctified vpon the Aultar. And lib. 1. epist. 3. they reprehend him for saying: *Sacerdotes sanctificare calicem*: that Priests do sanctify the cup. And againe, for wraying thus: *Sacerdotum vice Christi iungi, & Deo Patri sacrificium offerre*. That the Priest performeth the office of Christ, and offereth sacrifice to God the Father. And diuers other such speeches, as well out of *Tertullian*, and *S. Marcial* in *epistola ad Burdegalenses*, do displease them.

17.
Prayer
vnto
Saints.

63. In the controuersy of Prayer vnto Saints their first wordes are these. *Videas in Doctorem huius saculi scriptis, non obscura vestigia inuocationis Sanctorum*. You may see in the writings of the Doctors of this age, manifest signes of prayer vnto Saints: for you haue, say they, the forme set downe in *Origen* a litle before the end of his second booke vpon *Iob*: *O beate Iob, ora pro nobis miseris*. O Blessed *Iob* pray for vs afflicted. *Non obscure etiam sentit Cyprianus* (say they) *Martyres, & Sanctos defunctos pro viuentibus orare*, *Cyprian lib. 1. epist. 1. in fine*. That is; *S. Cyprian* is plainly of opinion, that Martyrs and Saints after their death, and dissolution do pray for those that remayne behind them on earth aliue.

64. I pretermit many other points, but especially those eight or nyne heads which I touched in the precedent age, wherof much more might be spoken here, as namely of Primacy of the Church of Rome, for auering of which, they greatly stomake, and reprehend *Tertullian*, and *S. Cyprian*, laying? *Tertullianus non sine errore sentire videtur, libro de pudicitia, clauas soli Petro commissas, & Ecclesiam super ipsum extructam esse*. *Tertullian* erroneously seemeth to thinke that the keyes were only giuen by Christ, vnto *S. Peter*, and that vpon him the Church was builded. And then they do cyte siue seuerall places out of *S. Cyprian*: they might haue cyted many more, and all antiquity with him as concurring with *Tertullian* in this his opinion. And further they do conclude thus: *Alibi verò passim Cyprianus dicit, super Petrum Ecclesiam fundatam esse*. *Cyprian* doth ordinarily in
other

Vpon 4. heads of triall set down by his Ma^{tie}. 223 Chap. 5,

other places affirme the Church to be founded vpon Peter, as lib. 1. epist. 3. lib. 4. epist. 9. tract. 2. de habitu virginum, serm. 3. de bonopatientia, & epist. ad Quirinum.

65. And the same hath Origen (say they) tract. 5. in Matth. in these wordes: *Petrus per promissionem meruit fieri Ecclesia fundamentum* Et homil. 17. super Lucam; *Petrum vocat Apostolorum Principem*: Peter by the promise of Christ, deserved to be made the foundation of the Church. And againe in his 17. homily vpon Luke, Origen calleth S. Peter the Prince of the Apostles. Thus the Magdeburgians are forced to shew the Fathers of this age to be against themselves.

66. And now by this the prudent reader may iudge, what a volume I might make vp, if I should here recyte all the authorities which in this kynd the Magdeburgians doe allledge, for confirmation of the generall heads touched in the foregoing age, and the other here adioyned. For thus they beginne the articles of martyrdome, and merit thereof. *Martyrium immodicè extulerunt omnes huius ætatis Doctores*. All the Doctors (and it is worth the marking, that they say all (of this age do extoll martyrdome immoderately. And in like manner they beginne their Article of chastity thus: *Sicut & in superioris sæculi historia, ita & hic inuenies nimium pradicari, & extolli continentiam*. As in the history of the former age, so here shall you find continency to be ouer much commended, and extolled. And thus much for these so many, and so seuerall pointes, as before hath benetouched.

67. Now let vs add one article, or head more of Roman Catholick Doctrine discovered by the same Magdeburgians in the Fathers of this third age, not hitherto handled: to wit, the article of Purgatory. For thus they write: *Semina Purgatorij in aliquot locis apud Originem subinde sparsa videas*. You may see here and there the seedes of Purgatory sowed in certaine places of Origen his workes, as homily the 2. Purgato- in Psalm. 36. & homil. 3. in eundem. & homil. 8. in Leuiticum, ry. & homil. 12. in Ezechielem, & in libro primo contra Celsam, & lib. 1.

Cent. 3. c. 4.
p. 85. 86.

Cent. 3. c. 4.
pag. 85.

18.

The doctrine of

lib. 1. *περί ἀρχῶν* cap. 6. And albeit the *Magdeburgians* do call this but a strong imagination of *Origen*: yet I do consider this, that amongst so many opinions reprehended and cōdemned, in *Origen* by the Fathers of the subsequent ages, yet none did euer reprehend this his opinion of *Purgatory*, as an errour of his, but rather followed *Origen* them selues, houlding the same, as a Catholicke truth: so as now the other heades of Roman Catholicke Doctrine, held by the chiefe Fathers, and Doctors of two precedent ages, to wit, about free-will, perfection of life, possibility of the commandements, tradition, and rites, Supremacy of the Pope of Rome, merit of Martyrdome, state of Virginitie, and the like, here in this age, the same heades are not only confirmed, and ratified, but as many more disclosed, as Prayers vnto Angells, Iustification by workes, Pennance, and satisfaction, intercession of Martyrs for sinners in this life, sanctifying the water of baptisme by the Priest, necessity, and efficacy of holy chrisme, sanctification of the holy Eucharist vpon Aultars, the forme of inuocation of Angells, and Saints, *Purgatory*, and diuers other such like points, which are at this day controuersed, I heere for breuities sake do passe ouer, hastening vnto the fourth age.

The fourth Age.

68. The fourth age of Christ beginning from the yeare 400. had for chiefe Fathers of the Greeke Church *S. Cyril of Hierusalem*, *S. Ephraim*, *S. Basil*, *S. Epiphanius*, *S. Gregory Nazianzen*, *Gregory Nissen*, and many others, as also the chiefe Doctors of the Latin Church were *S. Ambrose*, *S. Hierome*, *Prudentius*, *Philastrius*, *Ruffinus*, and others: In which age two principall points are to be considered here for our purpose. First whether all the former Catholicke opinions, that were discovered in the second, and third precedent ages, to be then held by the Church, and Fathers thereof, were now confirmed also in this fourth age: and secondly

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Vpon 4. heades of triall set downe by his Ma^{tie} 225 Chap. 5.

ly whether any other poyntes be further insinuated, and inculcated touching the same doctrine.

69. And as for the first, it is euident, that the lower we descend from the Apostles time, the greater confirmation, and illustration vpon occasion of hereticall opposition, shall we find of the same articles. As for example, the *Magdeburgians* haue a Chapter *De cena Domini*, C^{et}. 4. c. 4. of the Lordes supper, wherein they do proue, out of *Gregory Nazianzen*, *Eusebius*, *Ambrosius*, *Hieronimus*, *Hilarius*, *Arnobius*, *Basilus*, *Epiphanius*, and diuers other Fathers and Doctors of this age, the *Reall Presence* of *Christ* in the said supper: which they hould to haue bene truly, and Catholickely defended by them. Then passing ouer vnto the other heades, which lye in controuersy betweene vs, they doe shew to be held also, but (as they say) erroneously by the chiefe Fathers of this fourth age, no lesse then by those of the former ages. And then beginning with the article of *Free will*, they say: *Patres omnes huius seculi etatis, de libero arbitrio confusè loquuntur*. All the Fathers of this age doe speake in a sort confusedly of *Free will*: but howsoever the Fathers speake confusedly, certaine it is, that the *Magdeburgians* speake and censure falsely, and heretically, according to their old wont.

70. And yet presently after they make mention of *Lactantius*, *Athanasius*, *Basilus*, *Nazianzen*, *Epiphanius*. *S. Hierome* and *S. Gregory*, men who speake as plainely, and distinctly thereof, as men may do, and as it may possibly be imagined, and not confusedly. Let vs heare *S. Hierome* speaking in steed of all: *Omni aetate* (saith he) *omniq; persona libertas arbitrij relicta est. Non cogo, non impero, sed propono palmam, ostendo premia: tuum est eligere, si volueris in agone, & certamine coronari*. Liberty of free-will is left vnto euery age, and vnto all persons. God saith, I do not force, I do not commaund, but I do propose vnto thee the crowne, and do shew thee the rewards: it is thy part to choose, if thou wilt winne the crowne in the fight, and conflict. So he.

F f

And

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71. And the very same point of doctrine is often times by him reassumed, reiterated, and urged, in inciting men to imbrace the doctrine of Euangelicall Counsell, where he useth the selfe same wordes in many places of his workes. The said Magdeburgians do alleage most plaine, and cleare places and sentences forth of Lactantius Nilus, Chromatius, Ephraim, and S. Hierome, who teach plainly that man is not iustified by only faith: *Non sufficit murum*

Lib. 8. cō. habere fidei, nisi ipsa fides bonis operibus confirmetur. It is not (saith in Isaiam. S. Hierome) sufficient, to haue the wall of faith, except that faith be confirmed with good workes.

72. And as for the merit of good workes, the Magdeburgians do openly confesse that both the said Lactantius, S. Gregory Nyssen, Hilarius, Nazianzen, S. Ambrose, Theophilus Alexandrinus, Ephraim, and others, all Fathers of this age, do openly defend the same. Whereupon they (I mean the Magdeburgians) conclude in these wordes: *Iam cogitet pius Lector, quam procul hac aetas in hoc articulo à doctrina Apostolorum descinerit.* Now let the godly Reader consider how farre this age departed from the doctrine of the Apostles, in this article of good workes. But I would thinke it more reason to exhort, yea, and to beseech the Reader, euen as he hath care of the cuerlasting welfare, and saluation of his soule, to consider seriously, & indifferently, setting all kynd of preiudice apart, whether it be not more likely, that so many learned, and holy Fathers, that liued with so great admiration of their vertue, learning, piety in this age, should know what agreed with the Apostles Doctrine, and what agreed not, aswell, or (as a man would imagine) somewhat better, then these foure quarrelling Companions the Magdeburgians, I meane Illyricus, Vigandus, Iudex, and Faber, for these foure do onely subscribe their dedicatory Epistle to Queene Elizabeth vpon the year 1560.

73. S. Bernards rule, & prescription of Antiquity was this: *Quanto uiciniores aduentui Saluatoris, tamò mysterium salutis plenius perceperunt,*

Vpon 4. heads of triall set down by his Ma^{tie}. 227 Shap. 5.

perceperunt. The nearer the holy Fathers were vnto Christ his incarnation, the more fully receaued, and perceaued they the myſtery of our redemption. And yet theſe foure good fellowes do thus preſume to cenſure the moſt reuerend, and learned ancient Fathers, as you ſee.

74. And on this faſhion theſe men go forwardes in ſetting downe all the 18. or 19. heades of doctrine before mentioned, aſheld by the Fathers of this fourth age, to wit Penneance, ſatisfaction, inuocation of Saints, citing about a dozen Fathers of this age for the ſame, of traditions, about Virginity, monaſticall life, & the like, wherein they do ſo check condẽne, & contemne the ſaid holy Fathers, as paſſeth all modeſty: & muſt needs be a token of manifeſt hereſy.

75. S. Ambroſe (ſay they) in his ſecond booke *ad Marcellinam*, *nimis insolenter pronunciat de virginum meritis*: Ambroſe doth pronounce to insolently of the merit of virginity. The like, and worſe they ſpeake of S. Ephraim, and S. Athanaſius, Cent. 4. p. they for that they write of Monkes, and namely S. Ephraim, that 301. they are *perfecti pugnatores, paradisi amœnitatem ante oculos habentes*, perfect fighters that haue before their eyes the ſweetnes of paradise. Theſe men cry out againſt this, *Quid poteſt monſtroſius dici contra meritum Chriſti*? What can be ſpoken more monſtrouſly againſt the merit of Chriſt?

76. And for that S. Ambroſe ſerm. 6. de Margarita, hath theſe wordes: *VVhoſoeuer therefore doth honour Martyrs, doth honour Chriſt, and he that contemneth Saints, contemneth the Lord of Saints* (which is conforme to the Ghoſpell) the Magdeburgians complaine crying out: *Iam cogitet pius lector quàm tetra ſunt iſta*. Let the godly Reader conſider, how horrible theſe things are. The godly Reader hath cõſidered, and he findes nothing deliuered by theſe Fathers, but the holy Catholicke doctrine. And as for your exclamations, they are but the barkinges of *Vigilantius*, or rather, as S. Hierome more fitly calleth him, *Dormitantius*, and other ancient condemned heretickes, againſt the holy reliques of Saintes, and Martyrs, reuiued and renewed by you againe, raked

out of the ashes of hell, and hellish hereby.

77. And finally not to be tedious in going forwards with a copious enumeration of the forclaid articles, I do onely admonish the Reader, for the last article mentioned of *Purgatory*, how they do produce three Fathers more of this age that held the same, to wit, *Lactantius*, *Prudentius*, and *S. Hierome*, as they might haue done many more: and they add vnto the said former number diuers other articles, which the Fathers of this age do teach, as of the particulerrules of religious people now in vse, *De memorijs Martyrum*, of celebrating the memories of Martyrs in Churches, and Altars erected and set vp in their honour: *De signo Crucis*, of the externall vse of the signe of the Crosse and miracles that thereby haue happened, wherof *Prudentius*, *hymno ante somnum*, writeth thus in commendation of the Crosse, and the benefit that redoundeth by vsing this laudable Christian cerimony: *Crux pellit omne crimen &c.* the signe of the Crosse keepeth of all sinne from vs. And *S. Ephraim lib. de penit. cap. 3.* aduifeth vs thus: *Pingamus in ianuam, ac in frontibus nostris &c.* Let vs paynt the signe of the Crosse in our gates, in our foreheades, in our mouth, in our Brestes &c. and many other such sayings of holy Fathers of this age.

78. Wherfore to conclude, we see, that this fourth age agreeth with the former three in all points of doctrine held for Catholicke, throughout the whole Christian world at this day. And as the Fathers of this age doe consent with their predecessors, so shall we see them not dissent from their successours, as shall appeare by the next ensuing ages. And if this be not a sufficient demonstration of the true Roman Catholick Church, and of her doctrine, confirmed by all records of antiquity, euen by the confession of our aduersaries the *Magdeburgians*: then let the English Protestants answere vnto this euidence, and giue a better if they can. But we shall passe further yet to make an insight into two other ages that ensue.

The

The fifth and sixt Ages.

79. There follow the fifth and sixt age, whereof the former is receyued heere by his Maiesty in the second edition of his English Premonition, though in the first, the first 400. yeares were onely allowed, as hath byn sayd, and the later was comprehended in M. Iewell his challenge at S. Paules Crosse, who promised there openly to allow any of the Fathers, or Councells, that could be brought within the first six hundred yeares. But this publike declamation was but a vaine ostentation of the challenger, and this large offer was also restrained, and reuoked afterwarde by others, both at Paules Crosse, and in either of the Vniuersities: in so much that Doctor Humphrey, in Oxford in a funerall speach, made of the said M. Iewell by the former D. Humphrey, did not forbear to taxe him openly of inconsideration, for his so large, and liberall offer of Fathers for six hundred yeares, to decide all controversies.

10. But heere in this our affaire, and busines we haue now in hand, we haue thought good to ioyne both these ages together, for that in them both the like descent of doctrine, one after the other is still to be found, the latter repeating, and confirming the former. And for prooffe of this point, I shall need to goe no further, then to the confession, and concession of our aduersaries themselves the Magdeburgians: for there they shew, for example in the first Century, first of Free-will, to wit, that albeit the Doctors of this age, *interdum benè, & sanè, videantur loqui, tandem tamen liberum arbitrium in rebus spiritualibus etiam statuunt*. Albeit the Fathers sometymes speake well, and soundly, yet at length they affirme, that man hath free-will, euen in spiritual things. And then they beginne with S. Chrysostome, alledging many plaine places out of his workes at large, saying: *Chrysostomus passim liberi arbitrij patronum agit*. S. Chrysostome

Cent. .5. c. 4
p. 501. 502.
&c.

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sofome doth euer where play the aduocate for free-will. From *S. Chrysostome*, they passe vnto *S. Augustine*, and from *S. Augustine*, to *S. Cyril*, and from them to *Theodoret*, *Hesichius*, *Thalassius*, *Faustus*, *Marcus Eremita*, and *Ioannes Cassianus*, all Fathers and Doctors of this fifth age : and the same they do in the sixt age, allcadging many places out of *S. Gregory* the first, as also out of *Enodius*, *Olympiodorus*, and others.

81. Then passe they vnto the article of *Iustification*, shewing that the Fathers of these ages did not ascribe Iustification vnto onely sayth, but required also workes, for which they allcage large sentences out of *S. Chrysostome*, *S. Cyril*, *S. Augustine*, though more contractedly, and out of *S. Leo* the Great, who offendeth them much by saying, *recta fide & bonis operibus peruenitur ad regnum Dei*: by right sayth and good workes, we come to the Kingdom of God. And from him they passe to *S. Prosper*, *Hesichius*, *Sedulius*, *Primasius*, *Theodulus*, all of the forenamed Fathers houlding the same erroneous opinion, as it pleaseth their Maisterships to call it, for that workes are by them euer ioyned with faith : and that in the last iudgement Christ shall question with them, not so much, what they haue belieued, as what they haue practized.

82. And the same doe they in the next hundred yeares after, allcadging for it the writings of *Cassiodorus*, *Olympiodorus*, *Andreas Hierosolymitanus* : and aboue all, and more largely they allcage aboue a dozen places out of *S. Gregory* the Great, who sayth : *Vita aterna ex pia vita actionibus comparatur*. Life euerlasting in the next world is prepared, and gotten by pyous actions in this life.

Gregor. in
1. Reg. c. 1.

Cent. 5.
pag. 506.

83. From this article they skip vnto another of the excellency and merit of good workes, which article they beginne thus : *Nimum hac aetate bonis operibus adscripsit*. This fifth age did ascribe to much vnto the good workes

of

Vpon 4. heads of triall set down by his Ma^{tie}. 231 Chap. 5.

of men, which they declare largely, first out of Chrysostome his writings, saying that he was *immodicus Encomiastes bonorum operum*, an immoderate commender of good workes. And from him they passe vnto S. Augustine, shaking him also by the shoulde, and taking him vp for halting, and saying: *Augustinus etiam nimium interdum operibus tribuit*. Augustine also attributeth some tims too much to good workes. Then they passe vnto Pope Leo, and shew the same excesse out of him. And from these they come vnto S. Prosper, to Saluianus, to Maximus, to Salomus, to Ithalasius, to Theodulus, to Eucherius, to Paulinus and some others, all Doctors and Fathers of this fifth age.

84. And then in the sixth age, following the same methood, vnder their article *de bonis operibus*, they reprehend, for ascribing to much therunto, S. Gregory the great, Euodius, Cassiodorus, Olympiodorus, Fortunatus, and Iustus, Fathers of the Church, and doctors of those dayes.

85. There followeth the article of Penance wherewith they beginne thus: *Confessioni, ieiunij, & alijs ritibus nimium vendicat Chrysostomus*. Chrysostome doth ascribe to much vnto Confession, fasting, and other rites of penance. And of the same errors do they condemne Hesychius, for that lib. 2. in cap. 6. Leuit. he saith, that true penance doth consist in fasting, watching, haire-clothes, teares, prayers, and almes-deedes. The same error they ascribe to Maximus, Ioannes Cassianus, Eucherius, Doctors of this fifth age. And in the sixth Century they lay the same imputation vpon Cassiodorus, and S. Gregory, especially chiding him for that he saith, *Poenitentiam agere, est perpetrata mala plangere, & plangere da non perpetrare*. This is to do penance, to moane and bewaile our sinnes we haue committed, and not to commit againe things worthy of bewayling. What can bespoken more diuinely by this heavenly Doctor? And would a man iudge these men to be Christians, daring thus to open their mouthes, and

Hom. 34.
in Euang.

and publicly to blaspheme?

86. I might passe further to alleage much more out of these *Magdeburgian* Centuriators, which they produce out of euery age, most manifestly against themselues, and their owne cause, with this onely fond confidence, that all authority, and credit of the venerable testimonies of the ancient Fathers are shifted of, by saying only, that they are incommodious opinions, blots, stubble, and errours of the Fathers: as though the very gleanings of the Fathers were not better then their whole vintage? and these blots and stubble, and falsely supposed errours, were not to be preferred before their best truth? But who could these good fellows that these were errours? VVhat Church euer held them so? What Generall Councell euer concluded them so? Nay what one Father, or one ancient writer (the grand heretickes their ancient predecessours excepted) did once open his mouth, to speake against eyther all, or any one of these doctrines? If they can disproue any one of these doctrines, according to any one of the forenamed challenges, Church Councells, one Father, or many, we do faithfully promise to renounce them all as stubble, and errours, as they speake. But if none of these things can be made good against any one, the least and weakest supposed doctrine, then must these doctrines as hitherto they haue stood in the Church for Orthodoxe: so must they hereafter continue Catholicke, and they themselues for confessing the Fathers to hold them, and we without vrging antiquity, that do deny consent of Fathers in any point of doctrine generally receiued by the Church in their dayes, can be no lesse then great, and rash presumption.

87.

And yet for full conclusion, I must aduertise the Reader, to note this one point, which in my iudgement is very remarkable: for these *Magdeburgians* doe scarcely alludge one place of ten of these that are to be

The Fathers iniuriously handled by the *Magdeburgians*.

The conclusion.

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Vpon 4. heades of triall set downe by his Ma^{tie}. 233 Chap. 5.

be found in the Fathers workes themselves, for prooffe of the Roman Catholicke Religion, as euery man may easely discern, if he please to read the Catholicke writers, that make profession purposely to alleadge the places of ancient Fathers, as namely *Canisius* in his large, Catechisme, *Cardinall Bellarmine*, throughout all his workes *Cardinall Baronius*, *Coccius* in his *Thesaurus Catholicus*, and others: but yet these that the *Magdeburgians* please to cite, are sufficient to daunt the English Protestant his confidence in the ancient Fathers, since that they alone of themselves confute, and confound both him, and his religion. With what face then can the English Protestants vaunt, that the ancient Fathers are for him? And further, these few places of many that might be heaped together, may, as I hope, suffice to giue his Excellent Maiesty our Soueraigne, satisfaction, or at leastwise sufficient light by these, to passe further, and to seeke more sound information of the true faith, and beliefe of the ancient Fathers of the first five hundred yeares, which his sayd Maiesty most Royally offereth to follow. For opening the window vnto which light, I haue thought it my bounden duty, both before God, and man, to take this small labour, and to lay these few heades of Considerations before the eyes of his Highnes most wise Iudgment, and vnderstanding.

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THE



THE SIXT
CHAPTER,
CONTEYNING
A BRIEFE
CONTEMPLATION

of what hath beene hitherto sayd : with the
Conclusion of the whole to his most
Excellent Maiesty .



AND now hauing handled these points
at some more length then at the begin-
ning I had purposed , I hope the be-
nignity and Clemency of his Maiestie
will take in good part, that leauing the
Reader , I do returne vnto him againe,
as vnto my most dearly beloued reue-
renced, and dread Soueraigne , to lay before the eyes of his
Prudent Consideration the summe of that which hither-
to hath beene considered of.

2. First then the point of being a true Catholicke ac-
cording vnto the name, and nature of the word , is of such
importance , necessity, and consequence (as hath beene
shewed in the first Chapter) that no riches in this world
no wealth, no treasure, no state, no power, no policy,
no human felicity may be compared with it, as right-
ly *S. Augustine* doth intimate . And for that your Maiesties
eternall weale, after the brieft, and transitory passage of
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Vpon 4. heades of triall set down by his Ma^{tie}. 235 Chap 5.

this life dependeth therof, I cannot but most humbly, most hartily, and most dutifully, falling prostrate at your feet, beseech you to giue some serious attendance, and attention to this high, and mayne point of cuerlasting saluation, to seeke out what is truly *Catholicke*, both in the Church (for whose *Epitheton* the Name was first by the Apostles inuented :) as also in particuler men, who is a true *Catholicke*, and who followeth the rule, which the Name describeth: to wit, he that in Christian Religion followeth vniuersality, and not singularity, the whole, and not a part, ancienty, and nouelty, that which hath bene deliuered and conserued from time to time, and not inuented, framed, and set forth in later times.

3. And for that on the other side heresy is the opposite, and contradictory vnto *Catholicke* Religion, for that it maketh choyce of a part to it selfe, and therby is held to be the highest sin in the sight of Almighty god that is, or can be committed vpon earth, for that it ouerthroweth the very foundation of fayth, vnder pretence to establish and reforme fayth: My desire is so ardent in this point, that your Ma^{tie} should enter into due consideration therof, as almighty God beareth wirnesse vnto my soule, and spirit, that nothing in this life stādeth more neere my hart, considering the eternity of the next world, the immutable weale, or woe therof, the *va*, or *enge* that ech man is to receaue, as well Princes as others: and that these earthly Princedomes will seeme but shadowes at that day, and not worthy one houre of that glory, or misery, that is to be gotten or lost by *Catholick* Religion, or heresy in this life. And this is my first contemplation, and I shall pray Almighty God, that it may be also your Maiesties.

4. The second is about those foure wayes proposed by your Maiesty for auerring *Catholicisme*, and clearing fro heresy, which are the admitting, and belieuing of all *Canonickall Scriptures*, the receauing of the three *Creedes*, the approving the foure first *Councells*, and the acceptance of the

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cient Fathers of the first foure, or five hundred yeares. In all which, if with the admitting in words, there be also a true Catholicke sense, no doubt, but they do make a man to be a Catholicke, and do condemne heresy. But the importance of all standeth in the exposition, for to belieue the Scriptures in the sense that I thinke best my selfe, or to acknowledge them for Canonickall, or not Canonickall, as I, or some few with me of later times shall please to prescribe, or to admit the three *Creedes* with that exposition of the articles, as I, and mine shall best allow; or the first foure *Councells* in some things, and not in other; or the first foure hundred yeares of *Fathers*, so farre forth as they in my censure do agree with Scriptures, is to reduce all to my owne iudgment: a thing most opposite to Catholicisme, and proper to heresy, as we haue at large declared.

5. Wherefore vpon my knees I do most humbly supplicate your Maiesty to consider well of this, and especially of the last poynt, concerning the ancient *Fathers*, which doth in effect cōtaine all the rest: for that these men deliuered vnto vs the Scriptures, together with the true vnderstanding therof, according to the sense of the Church in their dayes: these men deliuered vnto vs the three *Creedes*, the first as from the Apostles, the other as from the Church, the third as from a priuate man, but yet approved by the Church: these men deliuered vnto vs the first foure generall *Councells*, wherein diuers of themselves sate as Iudges, and Bishops, and had voyces, and suffrages in the same: these men were they that examined the controuersies, determined the Catholicke doctrine, condemned heresies, anathematized hereticks, and cleared the coastes of all these wicked, and turbulent incumbrances, which sedirious, and headstrong spirits had raysed in the Christian world, by their contentions.

6. And finally these were they, whom our Sauiour Christ did vse as fannes to winnow his corne, & to purge the flore of his Church, separating the chaffe from the

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wheat, and eroneous doctrine from the truth, wherein they were so zealous, and diligent labourers, as not the least weed could spring vp in this field of the Church, but that these carefull good watchmen, and faithfull gardeners, did presently note, and pursue the same, vntill it was eyther rooted out, or condemned by the Church, and thereby as branches cut off from the body of the vine, suffered to wither away, and to consume of themselves. For prooffe wherof, we may alleadge as many examples, as there haue bene different heresies, and hereticks in the Christian Church, for the space of fiftene hundred yeares, which albeit they ruffled much, & mightily for the time, and had often great Princes, Kinges, Emperors, and Potentates to fauour, and patronize them (as the Protestants haue now your Ma^{tie};) yet are they so consumed in tyme, and by vertue of the holy Ghost, as the very names of many of them are now scarce remembred, and much lesse their arguments, reasons, proofes, and Scriptures which they brought for the same: and were it not that in these Fathers bookes (who were their enemies) some mention is made therof, we should scarce know that there had bin such men in the world.

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7. But on the contrary side, the Church that condemned these men, and the Fathers, and Doctours liuing therein remayned euer both then, and after, victorious, and shal do to the worlds end: and still by succession, and continuatiō the same Church hath come downe frō age to age, & one age giuing testimony to another of the purity of the said Church by razing out these euil humours from the body.

8. And now your Maiesty hauing seene by the former discourse how many points of ould condemned heresies haue bene reuiued, and renewed againe by the Protestants of our tyme: and that contrariwise almost twenty seuerall positions about principall points of controuersy held by the said Protestants to be Papisticall, are asserted by the said ancient Fathers, as Catholicke in their dayes, euen

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from the first age after the Apostles, with repetition, and confirmation of the same in the subsequent ages, by the chiefe Doctores that liued therein: and that the said positions, or assertions were neuer noted, or censured by the Church for erroneous, hereticall, or scandalous: This I say, is, and ought to be your Maiesties prudence and loue of your euertlasting good, so waighty an argument, and motiue, as nothing more. For alas, dread Soueraigne, if the sentence of *S. Paul* be iust, and true, *that an hereticall man is damned by his owne iudgement*, and if that of *S. Augustine* before cited be not false, that whosoever houlde any one of those eighty three heresies, which he reciteth in his book to *Quod-vult-Deus*, or any other whatsoeuer which shall spring vp hereafter, cannot be a Christian Catholick, & consequently must needs be an hereticke: Alas I say (my dread Soueraigne) and alas againe, in what eternall danger doth your Princely soule consist, in that, by the euill current of the tyme, and temerarious course of such as you giue credit vnto, your Matie is drawne to hould, and defend, not only sundry of those positions, which *S. Augustine*, and before him *S. Epiphanius*, do recount for condemned heresies by the Church in their dayes, but many other also: yea all the opposit propositions to the Catholick assertions before mentioned out of the ancient Fathers, as namely, about *Free-will*, *iustification*, *good workes*, *inuocation of Saints*, *reall Presence*, *Primacy of the Church of Rome*, and the like.

9. And truly to haue such a grand Inquest, or rather Parliament of Peeres to beare witnes against a soule, for conuincement of heresy at the day of Iudgement, as the ranks of these Fathers are in all the first, and purest ages of Christian religion, maketh my soule to tremble, euen in thinking of it. For if the cause were temporall, & that there went therein but only the interest of your Maties temporall, and terrene Kingdome, yet were the case frightfull, to see so many great lawyers and Iudges vpon the one side so resolute as the Fathers shew themselves to be. But
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now for so much as the matter concerneth an euermlasting and heavenly Kingdome, and sentence irrevocable in it selfe, neuer alterable, or to be changed, and of such inflexible severity, as no respect, no regard, no difference of Prince, Potentate, or people is to be held, it maketh the Consideration more hideous and dreadfull.

10. And it may further be added to this Consideration, that in this publike triall about this point of Protestant Religion, your Ma^{tie} is not only to haue this venerable ranke of forraine Fathers & Doctours for aduersaries therein, but so many domestickall also, as haue bene Catholicks within all your Realmes for these thousand yeares at least, I meane Bishops, Pastors, and Gouvernours of those flocks, together with the flocks that were once subiects of your Ancestors: nay all your Maiesties Ancestours themselves, which are of most consideration, I meane above two hundred Kings of both Crowns that haue gone before you, and together with the descent of their Noble Bloud left also in their inheritance of Catholicke Religion, as of their Kingdomes, to be defended by your Maiesty: which no doubt had bene most Nobly performed, if the A strange
strangest case, that euer perhaps fell out in the world had pittifull
not happened to hinder it; and such a one as all posterity case hap-
may, and will wonder at: and this is, that being violēt- pened to
ly deprivied at once, as it were, in your cradle of both your his Ma-
Parents, who should, and would haue instilled to your iesty.
tender cares, the most honorable inheritance of Catho-
lick religion, the opposite and contrary sects were in place
therof powred into your Maiesties Noble Brest, by such as
had bene Authors or instruments of both their ruynes, and
meant no doubt also to be of your Maiesty, if they should
not find you playable to their designes, for ouerturning of
that Religion whereof they were enemies.

11. This then is the case; most dread Soueraigne, no-
torious to the whole Christian world. And further that
if your Maiesties noble Grandmother Regent of Scotland
had

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had not bene vexed, and turmoyled with rebellions, tossed and tumbled, wearied out and brought to despaire by the first Scottish, and English Ghospellers: if your Noble Father and Grandfather had not beene horribly murdered, if your renowned mother had not beene pursued, taken, cast into prison, driuen out of her Realme, and finally made violently away in *terra aliena*: if all these things (I say) had not beene done, your Matie by all likelihood had neuer bene a Protestant. And shall we thinke, that of such Diabolicall premisses, there could ensue any good conclusions, or any godly, or wholesome effect of so abominable causes.

12. I deny not but that the inscrutable wisdom, and providence of almighty God doth often times draw out of the counsailes and actions of euill men good effectes, as out of the wickednes of the Iewes, and Gentils, that persecuted, and murdered our Sauour, he wrought the saluation of the world, but neuer doth he this according to the counsailes, and purposes of the wicked: that is to say, these effectes are neuer intended by the wicked. As for example, that the redemption of mankind or saluation of the world was neuer intended by the Iewes, or Gentils that persecuted our Sauour, and procured his blessed passion.

13. But here in our case, the matter falleth out quite contrary, for that the chiefe, and prime intention of those wicked, whome I haue mentioned, was to effectuate this very point, that now we see brought to passe, to reuolue that crowne, expell Catholicke Religion, pull downe Monasteries and Churches, driue out, or destroy the Princes that then gouerned, as also their issue, if they should leaue any, or els getting the same into their hands (the better therby to haue Title of gouerning in the infants name) to preserue it so long, as it might stand commodious for them, & after to dispose therof as time should tell them to be best. But their chiefeest ayme of all was vn-to that, which out of an infants education they might proba-

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Vpon 4. heads of triall set down by his Ma^{tie}. 241 Chap. 6.

probably hope for, and now haue arriued vnto : which is, that during the time of that education, they might perhaps so inchaunt the mind of the young Prince, so change his iudgment, and affection, from the iudgment and affection of his said parents and other progenitors, as when he should come to the yeares of vnderstanding to discern the merits of mens actions, and affections towards him, he should approue for good all that was done to his highest hurt, to wit, in matter of Religion, appertayning to his euerlasting saluation, to the ruine and destruction of his parents, to the reuolution of his Kingdome, & the like. And shall we thinke, that God would euer concurre with such men, to such designements? God hath permitted the for our sinnes, & for the sinnes of thousands els, that haue perished, and are to perish therby: but any concurrence of his to such mens intentions, no pious mind can yield vnto.

14. For if this should be granted, that God did concur with the actions of these seditious men, in drawing his Ma^{ties} infancy by so turbulēt & wicked meanes, from the vnion of that faith and religion, which all his parents and predecessours professed for so many ages together: then must it follow, that the same God neuer concurred with the other (I meane his noble Auncestours) by whom notwithstanding he did worke, and achieue, throughout all those ages, so many notorious workes of Christian piety, as perhaps by no Nation more. And to thinke, that all this notwithstanding, they liued out of his fauour, deprived of true faith, infected with erroneous doctrine, deceiued with false Sacraments, were no members of his true Church, but rather cast out from his face, and deliuered ouer to the delusion, scorne and power of Sathan, were no doubt temerarious impiety to imagine or affirme.

15. Wherefore most Noble, and renowned Prince, and Soueraigne, I do not onely, out of the dutifull zeale of a louing deuoted subiect, exhibite this humble Petition to your Maiesty, but also on the behalfe of our Sauour

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Iesus Christ intreat, that it may please your Highnes, if not to entertaine, and cherish, yet not to persecute that Religion, wherein your Ancestours haue liued so honourably and piously, for that this would be to persecute them in their religiō. And your Maties Princely nature, I know, cannot but abhorre the hatefull name of persecution, and violent proceeding, as well knowing out of your owne great Prudence, that nothing is more durable, or more subiect to harred, and malediction in the world, especially the cause being so vniuersall and common to so many other great Princes, and some of them the neereſt of your Royall blood, as all men see it is.

16. But the very fundamētall reason indeed is, that this Catholick Religion is no nouelty, or innouatiō, but that whereunto your Maieties realmes were first cōuerted from Paganisme, when they were made Christ iā, & wherunto they yielded their obediēce, promised subiectiō, submitted the regimēt of their soules, professed cōstancy therein to the worldes end. And now then in any iustice can they be punished for houlding that which was so solemnely sowne, rooted, and so generally admitted, so long, and faithfully continued, so firmly grounded, so deliuered, and so commended by our Fathers to this their posterity? If all our great Grandfathers, and ancient Predecessors were aliue againe, might they not as lawfully be pursued, and persecuted for their religion, as we are now for the same? If they should looke vpon the Churches, which themselues builded, to the honour of Christ for diuine seruice, and especially for the vse of the publike Sacrifice, vsed throughout Christendome at that day, and should see the same not only taken away, but penall Statutes also made against the same, by imprisonment, vexatiō, paymēt of money and other tribulations, would they not complaine of great iniustice done vnto them: in that so sharpe persecution should be laid vpon their children, for keeping their *depositum*, or pledg receiued, as the Apostle saith, and for obseruing their

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their fidelity both to God, and them?

17. Wherefore most noble Prince, let this be as farre from your action or permission, as it is from your Royall Inclinatiō, and disposition to be a persecutor of those that stand only in defence of their consciences: and these not framed vpon wilfull fancy, as all those of Sectaries and Innouators are, but necessarily laid vpon them by obligation of religion, left vnto them by tradition of Gods whole Church, and by the Church of *England* in those dayes, as a principall member thereof, whose Communion in religion, if these men do breake, and leaue now, for what cause soeuer, eyther of feare, flattery, ambition, worldly fauours, and preferments, perills, or persecutions: then must they consequently breake of for euer that eternall band: and lincke of being saued together, or euer enioying more the one the other in the next life: for that no association can be for eternity in the life to come, but by obseruing one, and the selfe same religion in this world. Which cogitation doth strongly worke with your Highnes Catholick subiects: and they do hartily pray our Sauour Iesus, that it may no lesse worke with your Maiesty in like manner.

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